

DOCUMENT RESUME

ED 171 631

SO 011 731

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 TITLE A Survey and In-Service Workshop Package on Moral Education.
 PUB DATE Apr 79
 NOTE 192p.; A project presented in partial fulfillment of the requirements for the Degree of Masters of Arts in Elementary Education from Boise State University; Portions of the Appendices may not reproduce clearly due to small print type

EDRS PRICE MF01/PC08 Plus Postage.
 DESCRIPTORS Affective Behavior; Curriculum Development; Educational Objectives; Elementary Education; *Ethical Instruction; *Inservice Teacher Education; *Moral Development; Parochial Schools; Religious Education; Tables (Data); *Teacher Workshops; *Values

IDENTIFIERS Kohlberg (Lawrence); Seventh Day Adventist Church

ABSTRACT

This document reviews moral education literature, presents results of a questionnaire on moral education for Seventh-day Adventist elementary school teachers, and provides an inservice workshop package in moral education. Fifty-two teachers in Seventh-day Adventist schools in Montana and Idaho answered the questionnaire and participated in the inservice training. The review of literature covers five sections: the need for moral education, the role of the school in moral education, an overview of past and present approaches, the values clarification approach, and the cognitive moral development approach of Lawrence Kohlberg. The workshop package comprises a model of moral education structure, activities and materials. The one-day workshop includes introductory activities, values clarification strategies, cognitive moral development dilemmas, handouts providing background information on both approaches, group discussions, and displays of moral education books and materials. In addition to the workshop, recommendations for furthering moral education include developing a library, providing a follow-up workshop, hiring a moral education specialist, and developing curriculum suitable for use in Seventh-day Adventist schools. Appendices include surveys of church attendance patterns in the United States, an overview of values education approaches, values clarification testing devices, an outline of Kohlberg's stages of moral development, and handouts and activities of the workshop.

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• A SURVEY AND IN-SERVICE WORKSHOP PACKAGE ON MORAL EDUCATION

Prepared for Teachers in Seventh-day Adventist Schools

by

Marsha Lou Crow

has been approved

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94 011 731

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ACKNOWLEDGEMENTS

The author wishes to express her gratitude and appreciation to those individuals who have made the completion of this project a reality.

A special note of thanks goes to my advisor, Dr. Ed Walker, for his hours of unceasing encouragement, guidance, and advice, for his insistence on and positive expectation of "quality" work, and for showing me what it means to be a real friend.

Thanks also goes to Dr. Lamont Lyons and Dr. Phyllis Schmaljohn for their positive suggestions and enthusiastic interest, and for serving on my committee.

And special thank you's belong to my husband, Dwight, for his unending patience, support, and belief in my ability to get the task done well, and to my son, Jonathan, for taking long naps and putting up with an abundance of babysitters.

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CHAPTER I

INTRODUCTION

BACKGROUND

It has been the privilege of this author to have received her entire elementary, secondary, and undergraduate education in the Seventh-day Adventist parochial school system. Because of the nature of this educational system, the development of specific morals and values was naturally considered of utmost significance. It is the opinion of this author that this type of moral-oriented education was of great personal benefit in that it developed within her certain standards and attitudes she yet considers to be of importance.

During the past several years, as a teacher within the same school system, the author has become interested in the area of moral education. With considerable reflection upon her own teaching methods, as well as those of other Seventh-day Adventist teachers, she has come to believe that much of the moral education in Seventh-day Adventist schools takes place through inculcation, almost completely to the exclusion of other approaches. According to Superka, Ahrens, & Hedstrom (1976), this extensive use of inculcation is often shared by schools unrelated to religious education.

Because it is both consciously and unconsciously applied, inculcation is probably the most extensively used approach to values education [p. 7].

It is the opinion of this author that many students in the Seventh-day Adventist classroom are not given appropriate opportunities for planned experimentation with personal value choices and moral problem solving in an accepting and nonjudgmental environment. While inculcation within a church-related school is expected, and in many areas essential to the school's purpose, it is the belief of this author that additional approaches to moral education should be incorporated into the classroom setting.

The purpose, then, of this project was to provide Seventh-day Adventist teachers with an introduction to the various supplementary and alternative moral education approaches available for their use. Cognitive moral development and values clarification were particularly emphasized with the hope that teachers would be encouraged to further their knowledge of moral education and possibly incorporate these approaches into their classrooms.

The author selected the term "moral education" to generally describe the topic of this project. Within the literature there were numerous terms used to discuss education relating to morals and values. However, two terms, moral education and value education, appeared most frequently. Both had various connotations, interpretations, and implications, and in their broader sense were difficult to describe in definite terms.

Within the general context of moral and value education there was a vast, often overlapping network of ideas, theories, and approaches. Thus, for this project the author selected the term "moral education" as the most appropriate descriptor of the topic to be discussed. In a general sense the term was defined as "the direct and indirect intervention of the school which affects both moral behavior and the capacity to think about issues of right and wrong (Purpel & Ryan, 1976, p. 5)." It was within this context that this project was written.

The purposes of this project, however, extended beyond the general definition of moral education to two specific approaches, cognitive moral development and values clarification. These two approaches were intended to provide definitive structure to the general term, moral education.

SEVENTH-DAY ADVENTIST EDUCATIONAL PHILOSOPHY

The author prepared this project mainly for presentation to teachers in Seventh-day Adventist elementary schools. Because the Seventh-day Adventist philosophy of education differs somewhat from that of public schools, it was believed that a brief discussion of this philosophy would benefit readers unacquainted with the philosophical base upon which the school system functions.

The Seventh-day Adventist educational system is founded securely upon a belief in the existence of a Creator-God who is seen as the source of all true knowledge and wisdom, as well as the ultimate judge of right and wrong. It therefore follows that one of the major purposes of Seventh-day Adventist education is to place young people in touch with this source. The following statement, published in the Seventh-day Adventist Education Code, stated the underlying philosophical goal of the church school system:

The church operates a school system to ensure that its youth may receive a balanced physical, mental, moral, social, and vocational education in harmony with denominational standards and ideals which identify God as the source of all moral value and truth. His revealed mind and will are the criteria for right and wrong. The stated interest of the church is in the optimum development of the whole child for both this life and the life hereafter [p. 2].

Because of its Christian emphasis, the development of morals and values is highly esteemed in the Seventh-day Adventist school system. Although there are many specific morals and values which Seventh-day Adventist

educators seek to inculcate in the students, one of the main goals of education is seen to be the continual maturation in the student of the ability to think through and wisely choose morals and values for himself. Hopefully his choices will be in harmony with the principles of Christianity as emphasized in the classroom. The following statement, written nearly 100 years ago by Ellen White (1904), one of the early leaders of the Seventh-day Adventist church, laid much of the groundwork for the church's philosophy of moral education:

Every human being, created in the image of God, is endowed with a power akin to that of the Creator--individuality, power to think and do. The men in whom this power is developed are the men who have responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers and not mere reflectors of other men's thoughts [p. 17].

Most Seventh-day Adventist teachers are aware of the importance of helping students become independent, reflective thinkers and are dedicated to developing the full potential of each student in this area. Ellen White, in her book Education (1904), said:

The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing that is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom [p. 230].

In summary, the philosophy and goals of Seventh-day Adventist education are in harmony with the concept of moral education and support the idea that children need to become problem solvers and reflective thinkers. Unfortunately, the approach most often adopted for classroom use, inculcation, tends to discourage this type of thinking. This project was

designed to assist Seventh-day Adventist educators in presenting morals and values in a manner more conducive to reflective, independent thinking.

NEED FOR THE PROJECT

Many educators today have come to believe that within recent years there has been a lack of moral development and understanding among young people in the United States.

Today, more and more people--especially the young--seem to be living their lives without clear purpose and direction, unable to decide what they are for or against. . . (Howe & Howe, 1975, p. 17).

It is the belief of this author that problems related to values and moral development are often the result of a lack of knowledge regarding moral education and its results. Moral education seems too often to be left to chance instead of being a planned, organized, and integral part of the classroom program.

Within the Seventh-day Adventist parochial school system, moral education is many times assumed to be taking place within the framework of religious education through inculcation, and indeed it often does. However, from experience within this system, first as a student and more recently as a teacher, the author has observed that moral education does not always take place in as complete and varied a manner as is possible. It is the opinion of the author that there is need for the teachers within this system to be made more deeply aware of the moral education approaches and materials available to them in order that they may make moral education a planned facet of the curriculum.

Discussions with the Idaho Superintendent of Education for Seventh-day Adventist schools, as well as with some Seventh-day Adventist teachers,

have indicated to the author that others also believe that suitable, selected moral education activities and materials are needed for the Seventh-day Adventist school system.

The need for increased moral education in all schools, both public and private, has been recognized by educators and researchers such as Raths, Kohlberg, Fraenkel, Howe, and others. The following statement appears to be representative of much of the current thinking in this area:

If students are to become motivated and receptive to learning, what the schools must do is to personalize the educational process, to place prime emphasis on the students' personal growth rather than merely their intellectual development. The schools must begin to teach students the skills they need to sort out the confusion and conflict in their lives, and to find the things that they value (Howe & Howe, 1975, p. 18).

Through personal study and research the author developed an interest in moral education and became aware of the great importance of this segment of education to the success of the Christian community, as well as to the future of all society. Discussion with other Seventh-day Adventist teachers suggested that many were not well-acquainted with the various theories, approaches, and methods for encouraging the development of morals and values in children, other than inculcation, and often did not know how to best implement the methods with which they were only somewhat familiar. There also seemed to be the belief among some of these teachers that materials suitable for Seventh-day Adventist classrooms were not readily available; moreover, the teachers often seemed unaware of the sources that do exist.

In 1975, Derrick L. Proctor, in fulfillment of an Ed. D. degree at Purdue University, did a study on the youth of the Seventh-day Adventist

church using Lawrence Kohlberg's Moral Judgment Interview, a questionnaire designed to measure the level of moral development on six progressive stages of moral reasoning. The interview was administered to 408 high school seniors in nine Seventh-day Adventist schools in the Great Lakes area of the United States, and was scored at the Kohlberg Center at Harvard University. The results as reported by Proctor (1975) are summarized below:

All subjects but one were either at stage 2 or 3. The one subject who was the exception was at stage 4. Other studies using subjects of the same or similar ages generally find moral reasoning at all stages from 1 through 5 [p. 46-7].

Proctor further noted that the moral maturity of the subjects in this study was significantly lower than that of subjects of the same age in other studies. He theorized that these low norms could partially be the result of the fundamentalist religious attitudes prevalent in the Seventh-day Adventist church.

The study raises a question with this author as to the possibility that the extensive use of inculcation in the Seventh-day Adventist school system could be an additional factor influencing the low norms, having encouraged young people to be conformist, rather than reflective, independent thinkers. It seems to this author that students in the Seventh-day Adventist school system need to be exposed more often to situations which allow them to reason through moral problems, as well as choose and clarify their own personal values.

For the above reasons the author has an interest in helping meet the perceived needs of students, teachers, and the Seventh-day Adventist schools by providing for the teachers a "get-acquainted" in-service workshop on moral education in which approaches other than inculcation will

be introduced. The emphasis will primarily be on the cognitive moral development and values clarification approaches to moral education with sample classroom activities, materials, and source lists being provided for further teacher study.

DESCRIPTION OF THE PROJECT

Overview of the Project

The project may briefly be described as being twofold in nature: 1) a survey and 2) an in-service workshop package in moral education. The survey, taken from Seventh-day Adventist teachers in grades 1-8 in Idaho and Montana, has acquired baseline data regarding Seventh-day Adventist teacher awareness and utilization of, as well as degree of interest in the cognitive moral development and values clarification approaches to moral education, and the use of corresponding activities in their classrooms. The results of this survey have been considered in the preparation of an in-service workshop which attempts to meet perceived teacher needs in the area of moral education.

The in-service workshop package serves as a demonstration model of moral education structure, activities, and materials from two selected approaches. Through this workshop the author has endeavored to give a brief introduction to moral education and to familiarize the teachers with the cognitive moral development and values clarification approaches and related activities and materials available for their use. Because of the nature and scope of the project, the in-service workshop package does not discuss in detail the various theories of moral education, except as they are related directly to cognitive moral development and values clarification.

The in-service workshop package is intended primarily to be an introduction to cognitive moral development and values clarification. The in-service workshop itself will include a brief activity designed to engage the participants in planning for a personal continuing study of moral education, beyond the initial program designed by this author.

Description of the Questionnaire

A questionnaire on moral education was developed and distributed as a part of this project to fifty-two Seventh-day Adventist teachers in grades 1-8 in Idaho and Montana. The two main purposes of the questionnaire were to obtain data regarding teacher awareness and utilization of two particular approaches to moral education, namely cognitive moral development and values clarification, and to determine teacher interest in and attitude toward moral education in general. Specifically, the questionnaire gathered information in the following areas:

- 1) Teacher attitudes toward moral education;
- 2) Teacher knowledge of two selected approaches, cognitive moral development and values clarification;
- 3) Teacher application of cognitive moral development and values clarification activities in the classroom;
- 4) Teacher interest in and desire for moral education workshops, materials, and sources.

The questionnaire was composed of three main sections: 1) a general section seeking demographic information regarding the respondents, 2) questions dealing with teacher knowledge and application of and interest in moral education, particularly cognitive moral development and values clarification, and 3) statements dealing with teacher attitudes towards moral education in general. (See Appendix A, page 118 for a copy of the questionnaire.)

The general section was designed to provide demographic information on the teachers responding to the survey. The information was useful in determining if there were any significant correlations between the demographic characteristics of age, sex, grade level taught, number of teaching years, education level, and year last degree earned and the purposes of awareness, utilization, and interest.

The second section contained eighteen questions dealing with teacher knowledge and application of, as well as interest in, moral education. The questions dealt chiefly with cognitive moral development and values clarification, as these two approaches are the major emphasis of this project. Teachers were asked to respond to questions designed to appraise their knowledge and understanding of cognitive moral development and use of corresponding moral dilemmas, as well as their knowledge and understanding of values clarification and use of corresponding strategies. The results of this portion of the survey were helpful in determining if an in-service workshop package on this topic would be well-received by the teachers, as well as in giving the author an idea of how much background information regarding these approaches needed to be included within this package.

Section three contained seventeen statements related to moral education in general. The teachers were asked to rate their classroom behavior as described in each statement according to the following scale: never, hardly ever, sometimes, often, almost always, always. The purpose was to discover, in a general way, the attitudes of teachers in relation to education dealing with morals and values. A final statement on the questionnaire gave the teachers opportunity to add write-in comments or questions regarding moral education in Seventh-day Adventist schools.

In summary, the questionnaire was helpful to the author in determining the acquaintance with and understanding of moral education among Seventh-day Adventist teachers. This in turn gave assistance as to the type of information to be included.

Description of the In-Service Workshop Package

The in-service workshop package was prepared by this author for use in Seventh-day Adventist in-service programs; however, it is believed that the materials prepared may also be used comfortably by teachers within the public school system. The package was designed specifically as an "awareness" demonstration model of moral education structure, activities, and materials, particularly those related to cognitive moral development and values clarification. It is to be used in a one-day workshop with presentation being done by a person well-versed in moral education.

It is the belief of the author that a comprehensive understanding of moral education cannot be gained in one in-service session, and it is hoped that this "awareness" package will encourage teachers to study further into this area. Therefore, the in-service package does not seek to place in the hands of the teachers a large number of activities and materials which may immediately be put to use in their classrooms; rather, it presents representative activities and materials in an attempt to create awareness, interest, and enthusiasm for continued study.

The in-service workshop package was developed to include activities and materials as described in the following paragraphs:

- 1) Handouts were prepared to give the teachers background information on the two main approaches presented,

cognitive moral development and values clarification. A brief description of the theory, proponents, teaching methods, criticisms, and strengths of each was provided.

- 2) Guidelines for activity presentation were collected from various sources to give the teachers guidance in the "how-to" of dilemma and strategy presentation in the classroom.
- 3) Selected moral dilemmas and values clarification strategies were gathered from a variety of sources for demonstration in the teacher in-service. Activities appropriate for grades 1-8 were represented. These sample demonstration activities composed the major portion of the in-service workshop package.
- 4) A selected bibliography of moral education professional growth books and practical classroom materials was developed as a source list for teacher reference and study. The bibliography contained references to general books and materials on moral education, as well as references that dealt specifically with cognitive moral development and values clarification.
- 5) A small sample of moral education books and materials was collected for in-service display. Books and materials representative of several approaches were included to give a broad view of items available for classroom use and teacher study. The collection was not meant to be inclusive, but was seen by this author as a "get-acquainted" sampling.
- 6) As a closing activity of the in-service workshop the teachers will be given opportunity to discuss ways in which they feel a continuing study of moral education may take place, both personally and in their respective schools, once the "awareness" workshop has been concluded.

LIMITATIONS OF THE PROJECT

The limitations of this project have been stated below:

- 1) The survey was limited to Seventh-day Adventist church school teachers in grades 1-8 in Idaho and Montana, 37 in number.

- 2) The in-service workshop package was prepared for use in Seventh-day Adventist in-service workshops, and includes selected materials and activities for use in grades 1-8 in Seventh-day Adventist schools.
- 3) The moral education activities and materials were selected primarily from two approaches, cognitive moral development and values clarification.
- 4) The in-service workshop package was limited mainly to a discussion of activities and materials, although theories were discussed as they related to cognitive moral development and values clarification.
- 5) The in-service workshop package was seen only as an "awareness" introductory model to moral education, and was not intended to be a long-term, in-depth study.

DEFINITION OF TERMS

Terms seen by this author as important to the understanding of this project on moral education have been defined below:

- 1) Cognitive Moral Development: A cognitive-developmental approach to moral education, developed by Lawrence Kohlberg, in which students are led to reason at higher and higher levels of moral thinking
- 2) Inculcation: An approach to moral education which seeks to "instill or internalize certain values that are considered desirable (Superka, et al, 1976, p. 7)"
- 3) Moral Education: "A direct and indirect intervention of the school which affects both moral behavior and the capacity to think about issues of right and wrong (Purpel & Ryan, 1976, p. 5)"
- 4) Morals: "Standards, principles, or habits with respect to right or wrong in conduct (Webster's Dictionary, 1970, p. 925)"
- 5) Values: Personal criteria or standards for determining levels of goodness and worth of aims, attitudes, actions, and events
- 6) Values Clarification: "An approach that utilizes questions and activities designed to teach the valuing process and to help people skillfully apply the valuing process to value-rich areas in their lives (Kirschenbaum in Purpel & Ryan, 1976, p. 122)"

CHAPTER II

REVIEW OF THE LITERATURE

NEED FOR MORAL EDUCATION

Life in the United States has undergone a dramatic change since the turn of the century. Advances in science, technology, and the media, as well as changes in education, have altered the quality of life for the average American. According to Lerner (1976),

No society in history has equalled the American in the tumults of change that have swept through it while the educational process has gone on in its midst. These changes in the past twenty years have brought a new society into being, a new class alignment, new ethnic, secular, and generational struggles, a new media power, a new values climate [p. 6].

While many of the benefits of these advances have been favorable, some people throughout the country have begun questioning the effects of such swift and dramatic change. Many have come to believe that our society is in a state of moral crisis in which people are unable to cope with such rapid alterations in life patterns. A "moral crisis" was defined by Hall & Davis (1975) in the following statement:

A moral crisis, therefore, is a state of society in which many people have, for one reason or another, lost their sense of what is right and what is wrong. It is not that they have adopted new moral values which are offensive to their neighbors or that they cannot quite live up to the moral values they do hold. It's rather that for one reason or another they no longer believe in the traditional values or they cannot apply them to the problems they face. Whether moral beliefs are understood to be based upon religious convictions or simply upon personal ideas, it is confusion about the beliefs themselves that constitutes a moral crisis [p. 17].

Hall & Davis went on to state that people do not usually bring a moral crisis upon themselves intentionally; rather, it comes as a result of "changes in the conditions of life, so that the principles which have guided men's actions in the past somehow do not seem to fit the present situation [p. 17]."

Lerner (1976) described this time of intense change in morals and values as a "values revolution."

With every critical change in a civilization, its value system changes as well. This has been true of the American civilization as of others. With changes in the history of technology, the economy, the ecological system, the family, and the churches, there have been corresponding changes in codes, morals, and beliefs. Thus the history of these institutional changes is a prerequisite for the history of values changes. When changes in the triad above--codes, morals, and beliefs--are intense and pervasive and take place on a broad front, one may speak not only of a values change but of a values revolution [p. 103].

A review of the literature in this area seemed to indicate that many educators are in agreement that the underlying factor in moral confusion and crisis today is the seemingly inexhaustible and constantly changing variety of available choices in society. Today young people have greater latitude with their choices in the areas of religion, politics, drugs, sex, sex roles, family life, and careers, to mention only a few. Most of these choices were not available to such an extent in past generations. The resulting perplexity seems to be demonstrated in confusion regarding morals and values. Forisha & Forisha (1976) stated,

More children today are confronted by more choices than possibly at any other time in human history. Sorting out the desirable from the undesirable alternatives can be a bewildering task. Furthermore, it is not even possible for most children today to think in terms of limiting the choices they must face to the small geographical confines of homes, neighborhoods, or classroom. Modern travel and especially

the mass media have opened up the world world to virtually every child. Children today are much less provincial and much more sophisticated, yet also potentially more perplexed [p. 7].

Several prominent educators have observed the American society in the past decade in hopes of identifying some of these "changes in the conditions of life" that seem to be tearing down the moral fabric of the country. While the literature presented conflicting opinions as to whether the following factors are actually causes or results of the moral confusion, it was extremely evident that they are strongly intertwined and related to the problem.

In their book Values and Teaching, Raths, Harmin, & Simon (1966) discussed in some detail the factors they saw contributing to moral unrest. They identified the change in the structure of the family unit as a major cause of uncertainty and confusion. The family of the past has often been seen largely as a stationary, stable, and closely-knit group; today it is very often highly mobile and many times broken by separation, divorce, death, or institutionalization. The situation in society in which large numbers of mothers work outside the home without the parents giving thoughtful consideration to quality child care was identified by Raths, et al (1966) as a factor which has further tended to break up the stability of the family unit. Purpel & Ryan (1965) asserted that this change in the home is to a large extent responsible for the confusion in children about what to value in life.

The modern American family is smaller, more isolated, and more fragmented than its counterpart of fifty years ago. In a home environment where the father, and increasingly the mother leave for a major part of the day to work, the opportunity for parents to influence the moral attitudes and thinking of their children is reduced. Even when the family is together, there seems to be a good deal of uncertainty about its values and moral stance [p. 7].

Raths, et al (1966) further commented that because the family is so often broken in some way, young people do not have that unit to help them solve the perplexities in moral and value areas.

If the family as a unit had been exposed to all these choices, if the family as a unit could discuss the reasonableness or unreasonableness of what had been presented, every child might have learned something of the meaning of these new ways of living. But, as has been suggested, with the mother working, with more homes broken, with the father away all day, there was even less family sharing. The consequence, we submit, has been a growing confusion in the life of children as to what is good and what is bad, what is right and what is wrong, and what is just and what is unjust [p. 18].

Scientific progress has also been blamed for some of the moral unrest. While it is generally accepted that science has contributed much to the quality of life, many will argue that it has greatly undermined the foundations upon which our country's value system was originally based. Purpel & Ryan (1976) stated,

Science, which has pierced many of the mysteries of outer existence and enlightened so much of the modern world, has eroded much of the moral certainty and has offered little to lead us out of our confusion. Indeed, while science has ushered certainty and predictability into many areas of the physical world, it has brought to the conduct of human affairs new problems, with only a flabby relativism to guide us [p. 17].

The impact of the school on morals and values has been reduced as educators have attempted to keep clear the distinctive roles of church and state. The responsibility for moral education has often been left up to the churches, but studies seem to indicate that the impact of the church on today's society is not as great as in the past. In 1975 the Gallup organization issued a report entitled Religion in America in which they indicated that church attendance has declined steadily since 1960. The report also showed that 56% of the population felt religion was losing

its influence in today's society [p. 5, 10-11]. (See Appendix B, page 124 for a copy of this Gallup report.) Purpel & Ryan (1976) stated that

The once fixed moral doctrines of the churches have had to give way on many issues. And they are not being replaced by new dogma [p. 7].

The new sophisticated modes of communication--television, radio, movies, telephone, comic books, newspapers--have all had their impact on today's youth. Through these media the child is exposed to so many types of values in such rapid succession that some observe that youth have been left confused as to which values are worth living by.

It is possible that the biggest contribution these media have made was to baffle the child's nascent understanding of what is right and what is wrong, what is true and what is false, what is good and what is bad, what is just and what is unjust, what is beautiful and what is ugly (Raths, et al, 1966, p. 17).

Other factors contributing to confusion in the area of morals and values have been identified by Raths, et al (1966) as the change in the character of the father's job, the new mobility of the family, dramatic world events, and shifts in class relationships. Purpel & Ryan (1976) included other events such as industrialization, massive immigration with a resulting influx of new values, cultural relativism, and scientific objectivity.

This author agrees that these are ample reasons for confusion among young people as to which, if any, morals and values to adopt. The confusion seems basically to be tied to the wide variety of alternative choices in today's complex society, with the many factors discussed above having contributed to or resulted from the problem. Simon, Howe, & Kirschenbaum (1978) summed up the issue in the following statement;

All of us, young or old, often become confused about our values. But for the young people especially, the value conflicts are more acute. The children and youth of today are confronted by many more choices than in previous generations. They are surrounded by a bewildering array of alternatives. Modern society has made them less provincial and more sophisticated, but the complexity of these times has made the act of choosing infinitely more difficult [p. 15].

ROLE OF THE SCHOOL IN MORAL EDUCATION

This perplexity and confusion, symptoms of moral crisis or values revolution, has in recent years compelled concerned persons in society, including educators, to re-evaluate the role of the school in moral education. Several factors identified by Muson (1979) seem to have refocused attention on the school's role in this area:

- 1) The campus upheavals of the 1960's
- 2) A decline in standards among public officials
- 3) Scandal in business
- 4) Breakdown of family loyalties
- 5) Sexual experimentation
- 6) Widespread drug use
- 7) Increasing youth crime, including the destruction of school property and assaults on teachers [p. 49]

Paulson (1974) listed several other movements and events he asserted contributed to this renewed interest in moral education;

- 1) The civil rights revolution of the sixties
- 2) The long, painful, and divisive war in VietNam
- 3) A series of traumatic assassinations
- 4) Growing consumer concerns and higher prices
- 5) The feminist movement
- 6) The population explosion
- 7) Widespread concern about air and water pollution
- 8) Drug use and abuse
- 9) The Watergate scandal
- 10) The confrontation at Wounded Knee
- 11) The energy crisis
- 12) The abortion issue [p. 7]

Jantz & Fulda (1975) pointed to two additional factors which have brought educators back to the issue of moral education in the classroom:

- 1) Education in the affective domain is again receiving much attention, brought about in part as a consequence of the accountability movement. Such educators as Combs, Greenberg, and Torrance are urging us to consider compassion as a worthy goal of education in addition to the competencies.
- 2) The developmental psychologists have augmented the interest in moral education through their research in the area [p. 24].

A study of the literature indicated to this author that the role of the school in moral education has been a controversial issue in the United States. Opponents to the idea that schools should take on some responsibility for teaching children morals and values have given a variety of reasons for their objections; likewise, the advocates are verbal in their support of such a responsibility.

Moral Education in the Seventh-day Adventist School

While the role of the public school in moral education is often confusing and controversial, the role of the private or parochial school is more easily defined.

Private and parochial schools have a much clearer role in moral education than the public schools. Because they are often chosen by parents because of the particular values advocated and moral viewpoint stressed, these schools can move in the area of moral education with greater freedom [Purpel & Ryan, 1976, p. 8].

As was stated earlier in the section dealing with the Seventh-day Adventist philosophy of education, the development of young people who can make thoughtful, independent value choices and moral decisions is one of the primary goals of this particular educational system. Teachers are urged by parents and others to make moral education a major part of the educational program.

Moore (1976) made three suggestions for Seventh-day Adventist teachers when dealing with morals and values in the classroom:

- 1) Teachers should be continually aware of the value of example, and of the crucial importance of mutual involvement of teacher and student in all curricular and extracurricular activities including teaching, community service, and systematic work experience.
- 2) Teachers should be alert to values as taught in other classes (religion, clothing, nutrition, manual training), recognizing their value and cooperating with other teachers. If students are challenged to develop standards or guidelines for behavior, they will usually come out higher than the teachers would normally demand. . . .
- 3) Teachers should be conscious of values in the selection of all teaching materials, so that reading, science, and other subjects are clearly constructive character-wise [p. 157].

The teacher, then, is to play a definite part in the moral education of students in Seventh-day Adventist schools. He is to help students clarify their own values, and also help them identify those values and moral standards set forth by the Christian philosophy.

It should be quite obvious to all that the process of decision making itself involves the issue of values. We select one or another. As this decision-making process is identified, it becomes clear that not only would the Lord have us clarify our own values. . . ., but He would have us establish values in their proper order. . . .

We should notice here that at the top of this priority list of values is the 'kingdom of God.' When this is placed in its proper position, the other needed values will be supplied. If our teaching is to be effective, we must assist our hearers in this task of establishing priorities. Not only should we have the hearer identify his own values, we should help him identify the values our Lord set forth and help him accept those as of supreme importance (Hilde, 1979, p. 22).

Proctor's study (1975) seemed to indicate, however, that while moral education may take place in Seventh-day Adventist schools, the results of

the education may be questionable. His study of Seventh-day Adventist high school seniors indicated that the level of moral reasoning of Seventh-day Adventist young people was lower than that of non-Seventh-day Adventist young people of comparable age.

. . . it appears that the subjects in this study are at least four to five years behind other subjects of the same socio-economic class as far as moral maturity is concerned. The subjects in this study appear to be at stage 1 less frequently than other subjects but they do not acquire stage 4 or postconventional reasoning as frequently as do other subjects of comparable age or much lower age. In other words, the subjects in this study are advanced in not using stage 1 reasoning but severely retarded in being able to use stage 4 or stage 5 reasoning [p. 65].

The results of Proctor's study may be an indication that moral education, as currently provided in Seventh-day Adventist schools, may need to be re-evaluated in terms of moral maturity and action in the students.

Opposition to Moral Education

A review of the literature revealed almost no discussion against moral education by the opponents themselves. All this author was able to find were arguments against moral education as reported by the advocates, and the statements that follow reflect this fact.

Many opponents to moral education argue that morals and values are highly personal and private matters, subjects that the school has no right to influence. These people claim that moral education is the sole responsibility of the church and the home.

Many religious, racial, ethnic, and even regional groups are distinguished by their values, the philosophical and theological bases for their morality, and their different standards of behavior. For this reason, many parents who believe in tax-supported education are loath to have the school take on a role they see as belonging primarily and sometime exclusively

to church and home. . . .Many parents feel strongly that the school should not interfere with their position as moral teachers (Purpel & Ryan, 1976, p. 8).

Another objection to moral education in the schools is that these institutions are already encumbered with such a large variety of subject matter that to add moral education to those responsibilities is asking too much. Fraenkel (1977) indicated that many teachers in particular have expressed this point of view.

Many, encouraged in their undergraduate courses to concentrate on 'getting the facts,' state that they have more than enough to do trying to 'get the subject matter across' without having to worry about values [p. 5].

Related to the above statement is the opinion reported by Kniker (1977) that the schools are primarily responsible for teaching the "basic skills," identified often as the "three R's" or the "academic" subject matter. Morals and values are not seen as belonging in such a "basic" curriculum.

Many people see the concept of separation between church and state as being threatened by moral education. They feel that this type of curriculum subject matter too easily turns into indoctrination and manipulation toward a specific set of morals and values. Purpel & Ryan (1976) stated that

. . .there are those who object because they feel that what will start out as moral education will end up as indoctrination. While indoctrination can undercut educative efforts in many areas it is particularly offensive when the teacher is inculcating an ideology with dangerous attitudinal and behavioral correlates such as white or black supremacy [p. 9].

Teachers also seem concerned that they may unwittingly indoctrinate when dealing with morals and values, and thus are extremely cautious when dealing with this area (Fraenkel, 1977).

Purpel & Ryan (1976) mentioned another objection to moral education. There are observers who are concerned that the present teaching force in the United States is not morally superior to any other group of people, and therefore not particularly qualified to present morals and values in the classroom. It is further argued that these teachers are for the most part without knowledge of the skills required for moral education presentation, and could thus possibly do more harm than good in their attempts to discuss morals and values in the classroom.

Broudy (1978) criticized attempts at moral education by claiming that it is not possible for the school to do anything about morals or values. He saw moral education as the responsibility of the community in general with the school acting only as a reinforcer of community standards.

Moral conditioning is the work of the whole community, and the school can only reinforce it. If the community is morally corrupt, the school can do nothing about its evil habits and lusts; if the community is morally sound, there is not need of any special press for moral education [p. 26].

Support for Moral Education

Supporters of moral education are quick to argue their cause. They will submit that while moral education might best take place in the church and home, these institutions do not seem to be altogether successful in this area. According to Fraenkel (1977),

...there is little evidence that any sort of systematic discussion of values and value issues occurs in these institutions. One must consider that most Americans do not attend church regularly, that few parents are trained in rational value analysis, and that few facilities exist for training parents in discussion skills. It seems unrealistic to assume that we should rely on the home and church rather than on the school for any sort of comprehensive program of values education [p. 6].

Proponents also seem to believe that moral education can take place without the indoctrination process. While it is admitted that indoctrination must be guarded against, many educators believe that children can learn how to choose values and make moral decisions for themselves, without any indoctrination on the part of the teachers (Hall & Davis, 1975). In fact, many of the more recent approaches to moral education have been developed to counteract just such a concern.

Advocates of moral education further state that teachers can be taught the techniques of successful moral education.

... even though many teachers have not been trained to discuss values systematically, several strategies and techniques for discussing and analyzing values are available. Like any set of skills, these strategies and techniques can be learned (Fraenkel, 1977, p. 6).

In 1909 John Dewey published Moral Principles in Education in which he laid forth his ideas regarding the responsibility of the public school in moral education. His concepts have been a foundation upon which much of the current philosophy in this area is based. In Dewey's words,

The moral responsibility of the school, and of those who conduct it, is to society. The school is fundamentally an institution erected by society to do a specific work,-- to exercise a certain specific function in maintaining the life and advancing the welfare of society. The educational system which does not recognize that this fact entails upon it an ethical responsibility is derelict and a defaulter. It is not doing what it was called into existence to do, and what it pretends to do [p. 7].

Forisha & Forisha (1976) saw Dewey's book as a "demand" that moral education take place in the schools, not as a separate curriculum subject, but as an integrated part of every facet of classroom learning.

Most educators today seem to be in agreement that moral education is an inescapable role of the school. Just the fact that children spend time

in a classroom, with teachers who themselves hold values, seems to indicate that moral education cannot be avoided. Purpel & Ryan (1976) stated,

The schools simply cannot avoid being involved in the moral life of the students. It is inconceivable for the schools to take the child for six to seven hours per day, for 180 days a year, from the time he is six to the time he is eighteen, and not affect the way he thinks about moral issues and the way he behaves. Nor can we divorce the intellectual realm from the moral realm. One can suppress discussion about moral issues and values, but one cannot suppress the development of values and the formation of morals. Moral education goes on all over the school building--in the classrooms, in the disciplinarian's office, in assemblies in the gym. It permeates the very fabric of the teacher-student relationship. The school, then, cannot help but be a force for growth or retardation--for good or evil--in the moral life of the student. Moral education is an inevitable role of the schools. For the educator, it comes with the territory [p. 9].

Teachers, however, have tended to draw back from moral education in recent years because they have felt unsure of their role in this area. They haven't known whether to leave discussion of moral issues out of the classroom altogether or to present moral ideas as personal opinion or "moral truths" (Kohlberg & Selman, 1972).

While teachers may at times seek not to involve themselves in moral issues, either from lack of know-how, uncertainty as to their role, or fear of indoctrination, the very fact that they are present in the classroom causes certain morals and values to be advocated.

In short, try as you will, the psychological structure of the school places any teacher in the role of a values transmitter. To resist teaching certain values indicates that you are advocating certain other standards. To pretend that you can ignore values in schools is to ignore reality. . . . (Kniker, 1977, p. 18).

A review of the literature indicated that while some people do oppose moral education, many seem to believe that the schools should be involved

in this sensitive area. In October, 1976, the Gallup organization reported the results of a national poll in which the population was questioned regarding their attitude toward moral education in the public schools with the question: "Parents now have responsibility for the moral behavior of their children. Do you think that the schools should take on a share of this responsibility or not?" The results, as shown in the chart below, revealed that 67% favored moral instruction, 30% opposed it, and 3% had no opinion.

	National Totals %	No Children in Schools %	Public School Parents %	Parochial School Parents %
Yes, schools should take on a share of the responsibility	67	65	65	69
No, they should not	30	31	29	26
Don't know/No answer	3	4	2	5

(Gallup Opinion Index, 1976, p. 23)

These results seem to indicate that educators should proceed with moral education. The problem, then, seems to lie with the choice of approaches to moral education which are acceptable to a majority of the population.

OVERVIEW OF ALTERNATIVE APPROACHES TO MORAL EDUCATION

History of Approaches to Moral Education

The confusion and disagreement over the "how-to" of moral education is not new. Educators have long wrestled with this problem and have responded in a variety of ways. According to Galbraith & Jones (1976)

American educators have struggled with moral education and values for at least a century in the public schools.

Some teachers have assumed a cultural mandate to teach a prescribed morality; others have attempted to remove all discussion of morality from the classroom, and still others argue that morality should be viewed as relative. This indoctrination-relativism continuum creates a confusing problem for many educators who wish to help students in this sensitive area [p. 5].

Forisha & Forisha (1976) and Kohlberg & Selman (1972) identified three major approaches to moral education which were prominent in our country up until the 1970's. While there may have been other less popular approaches, the three listed below stood out in the literature as particularly significant:

- 1) The "Bag of Virtues" approach, also called "character education"
- 2) The "Respect-for-Authority" approach, often considered to be the traditional American approach to moral education
- 3) The "Social Adjustment" approach, which sought to completely avoid moral education in the classroom

The "bag of virtues" approach defined moral education as the teaching of personal character traits which were generally accepted and respected by the entire community.

The 'bag of virtues' approach assumed that in any given community there exists a cultural consensus on what personal traits are virtuous and that the teaching of them in the schools is both legitimate as well as a fundamental responsibility of the educator (Forisha & Forisha, 1976, p. 17).

The problem Forisha & Forisha (1976) identified as mainly responsible for a loss of popularity of this approach was the fact that agreement regarding appropriate virtues was almost impossible to reach. Kohlberg & Selman (1972) elaborated on this problem when they said,

Unfortunately, even if a set of virtues can be agreed upon, those virtues themselves become relative depending upon who is defining them, and even more vague in their application. Furthermore, these lists become impossible to live up to [p. 16].

The "respect-for-authority" approach saw the goal of moral education to be the development of respect for and obedience to community rules, values, and authorities. The responsibility of the educator was to teach exactly what the community desired. According to Forisha & Forisha (1976),

It rests on the assumption that teaching the child respect for the school's authority will eventually lead the adult to respect society and established legal authority. It differs from the 'bag of virtues' approach in that it does not assume the existence of any universal moral principles or values. Rather, it equates morality with group values. Each individual member of the group acquires his values from the group. The task of educators is such that they should accept and teach whatever values established authority deems proper [p. 19].

While this approach has been considered by some to be the traditional American approach to moral education, much of its popularity was lost after the atrocities of World War II in Nazi Germany when people came to realize that established authority was not necessarily morally correct. Kohlberg & Selman (1972) questioned the value of such an approach and pointed out a basic error in logic.

The fact that a value is shared by a group does not in itself give it a less arbitrary quality or greater moral status than it has when it is shared. Most of us recognize this in extreme cases. We recognize that the killing of certain types of people did not become any more of a moral principle when the Nazi community adopted it as a value. If this is the case for extremes, we are not better off in appealing to the group as justification for the validity of any moral values [p. 14].

The third approach identified by Forisha & Forisha (1976) and Kohlberg & Selman (1972), the "social adjustment" approach, sought to completely avoid moral education in the classroom. Moral terms were to be totally eliminated and the moral growth and development of the child was seen in terms of "mental health" or "social adjustment."

This approach became increasingly popular with educators up until just the last decade or so. Its advocates have pointed to the fact that problems posed by questions of ethical relativity may be ignored altogether. All that need concern educators is the development of students as well-adjusted members of society (Forisha & Forisha, 1976, p. 19).

According to this approach, moral misbehavior was to be viewed as an illness requiring help from professional health persons. This idea, however, has fallen into disrepute as educators have become aware of the fact that in our pluralistic society

what may be considered immoral or maladjusted behavior in a public setting such as a school may well be viewed as healthy or even socially commendable, in a given neighborhood or family (Forisha & Forisha, 1976, p. 19).

Kohlberg & Selman (1972) further criticized this approach by seeing within it the seeds for a power struggle between teacher and students.

The third approach, that of carefully avoiding moralizing for the sake of some vague notion of mental health, has been shown to be impossible to carry through. Educators ultimately have to resort to 'power play' or force techniques to implement their own values--a solution which is perhaps the least productive of all [p. 17].

As the above approaches have been increasingly criticized, educators have continued to search for better methods of incorporating the study of morals and values into the classroom. Recent years have seen a relatively large influx of approaches to moral education as concerned people have sought to assist teachers in this crucial area.

Current Approaches to Moral Education

A review of the literature revealed numerous approaches to moral education. Four particular approaches stand out as most often used in classroom settings. These four--inculcation, values analysis, cognitive moral development, and values clarification--will be briefly discussed

in the following section. (For an overview of the typologies of these approaches, see Appendix C, page 127.)

Several other approaches were also mentioned infrequently in the literature, but because of the limited amount of material available on them the author has elected not to include these approaches in the discussion to follow. For reader awareness they are integration, evocation, union, investment, and action learning.

Of the four approaches to be discussed in somewhat greater detail, inculcation stands out in the literature as a widely used approach to moral education. Superka, et al (1976) indicated that all teachers use inculcation, sometimes without even realizing that they do so.

Inculcation, especially that accomplished through reinforcement and modeling, is the one values education approach that in some extent or another is embodied in all materials and programs and is used, consciously or unconsciously, by all teachers [p. 11].

Inculcation seems to be somewhat of a combination of the "bag of virtues" and "respect-for-authority" approaches of the past century, in that it seeks to develop in students traits of character deemed of universal value according to societal standards:

The purpose of the inculcation approach is to instill or internalize certain values that are considered desirable. According to this approach, values are viewed as standards or rules of behavior the source of which is society culture (Superka, et al (1976, p. 7).

Hemmer (NEA, 1976) stated that inculcation "involves limiting the students' choices to those that are acceptable. . . [p. 59]."

Superka, et al (1976) identified the following methods used by teachers in the inculcation approach: reinforcement (positive and negative), modeling, combined reinforcement and modeling, role playing, games and simulations,

nagging, lecturing, providing incomplete or biased information, and omitting of alternatives. To this list Hemmer (NEA, 1976) adds moralizing, persuading, inspiring, and "presenting certain values as cultural dogma or unquestioned wisdom [p. 59]."

While the inculcation approach is frequently used in the classroom, often unknowingly by teachers, there are criticisms of this approach. One of the most often heard is that inculcation simply does not produce results. Simon (NEA, 1976) stated,

What happened was the realization that all the inculcating, instilling, and fostering added up to indoctrination; and despite our best efforts at doing the indoctrinating, we've come to see that it just didn't take. Most of the people who experienced the inculcation, instillation, and fostering seem not the much better for it [p. 135].

Another criticism is that, like the "bag of virtues" approach, there is no real consensus regarding which values are worth inculcating.

Another problem has been whose values should be taught--the teacher's the school's, the church's, the Democrats', the Republicans', the atheist's? Since the community is nearly always made up of divergent and diverse groups, there is usually no agreement on what values should be taught (Hemmer, NEA, 1976, p. 60).

A second approach to moral education which seems to be gaining popularity is values analysis. Used mainly by social studies teachers, this approach encourages a logical, scientific look at value issues:

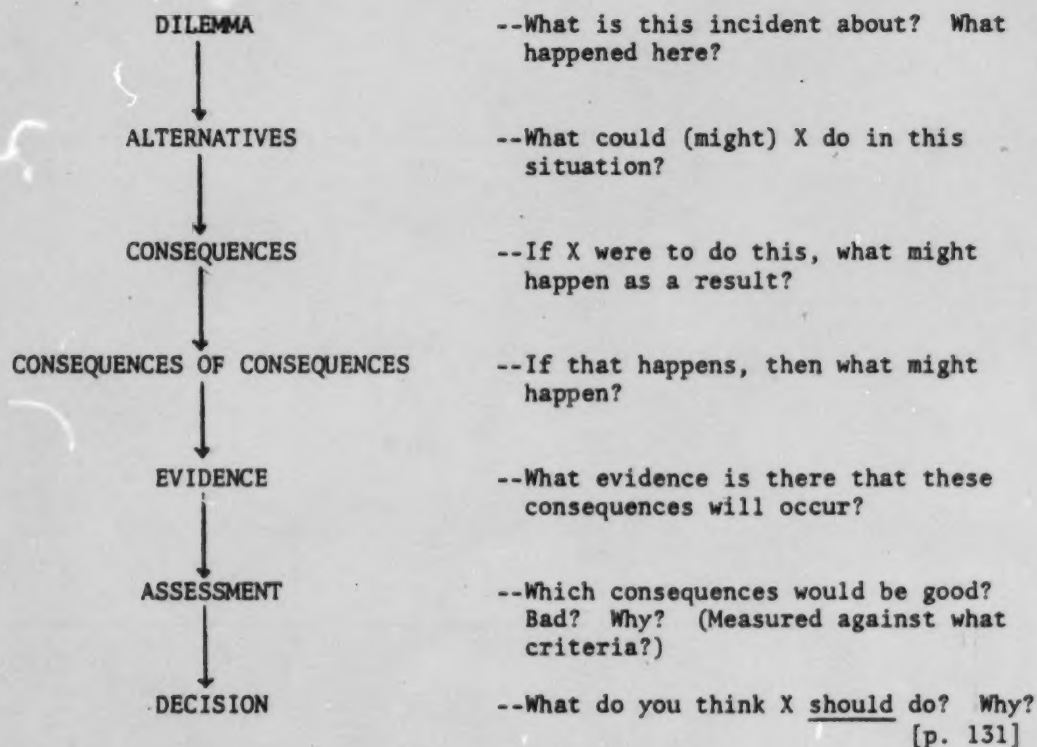
The purpose of the analysis approach is to help students use logical thinking and scientific procedures in dealing with value issues. . . . [It] also emphasizes rationality. Students are urged to provide verifiable facts about the goodness or worth of phenomena. Valuing is the cognitive process of determining and justifying those facts. . . . Value analysis concentrates primarily on social value issues rather than on personal moral dilemmas (Superka, et al, 1976, p. 55).

Fraenkel (1977), one of the leading proponents of values analysis, identified a seven-step process teachers can take students through when dealing with value dilemmas.

- 1) Sort out the facts and identify what the value conflict or dilemma is about.
- 2) Identify alternative solutions to the dilemma.
- 3) Predict short-range consequences of each alternative.
- 4) Predict long-range consequences of each alternative.
- 5) Encourage students to search for data that describes what happened in similar situations in the past.
- 6) Help students assess whether each consequence is good or bad.
- 7) Make a choice or decision regarding best action to be taken based on the above steps.

[p. 130-134]

The following diagram developed by Fraenkel (1977) further demonstrates the values analysis process.



[p. 131]

Superka, et al (1976) identified the activities most frequently used in the classroom in conjunction with this process.

The teaching most frequently used in the analysis approach to values education are individual and group study of social value problems and issues, library and field research, and rational class discussions (seminar and Socratic style)--techniques common to social studies instruction. Intellectual operations frequently used in value analysis include stating the issues, questioning and substantiating in the relevance of statements, applying analogous cases to qualify and refine value positions, pointing out logical and empirical inconsistencies in arguments, weighing counterarguments, and seeking and testing evidence [p. 55-6].

Values analysis did not appear in the literature as an extremely well-known or widely used approach, although it does seem to be one which is gaining recognition. Criticisms of this approach were not found by this author, presumably due to the lack of much public contact with it at the present.

Because the other two approaches to moral education, values clarification and cognitive moral development, are the main emphases of this project and will be discussed in detail in the next portion of this paper, the author has elected to provide only a brief introductory statement regarding them at this point. A detailed explanation of each approach, along with strengths and criticisms will appear later.

The vast quantity of literature available on values clarification indicates that this third approach to moral education is one of the better-known and more widely used approaches. Based on a seven-step valuing process developed originally by Rath, Harmin, and Simon, this approach is concerned with helping students clarify and act upon personal values. Classroom activities include clarifying responses, value sheets, rank

ordering, public interviews, values voting, values continuums, and either-or choices (Raths, et al, 1966).

A fourth approach which appeared widely in the literature was the cognitive moral development approach researched by Lawrence Kohlberg. This approach, based on the assumption that moral thinking and behavior moves through six progressive stages of growth, utilizes moral dilemmas to encourage increasingly higher levels of moral reasoning.

Of these four main approaches found in the literature, values clarification and cognitive moral development stood out most prominently, and a detailed discussion and evaluation of each will follow.

VALUES CLARIFICATION

Introduction to the Approach

Values clarification is an approach to moral education which has rapidly increased in popularity since 1966 when Raths, Simon, and Harmin published an introductory book on the topic entitled Values and Teaching. Alleged to be widely used in the classroom today, this approach seeks to prepare young people to be purposeful, positive, enthusiastic, and proud (Raths, et al, 1966). Values clarification attempts to develop these traits in young people by teaching them a valuing process which supposedly help them clarify and act upon personal values. According to Raths, et al, (1966) this process is composed of seven criteria:

- 1) Choosing freely
- 2) Choosing from among alternatives
- 3) Choosing after thoughtful consideration of the consequences of each alternative
- 4) Prizing and cherishing
- 5) Affirming
- 6) Acting upon choices
- 7) Repeating

[p. 28-9]

Because values clarification arose partially out of a reaction against doctrinaire approaches to moral education, it does not attempt to teach students specific values, but is concerned with having them develop their own personal values.

. . . the values clarification approach does not aim to instill any particular set of values. Rather the goal of the values clarification approach is to help students utilize the above seven processes of valuing in their own lives; to apply these valuing processes to already formed beliefs and behavior patterns and to those still emerging (Simon, et al, 1978, p. 19).

In a 1975 position paper on values clarification, Kirschenbaum, Harmin, Howe, and Simon stated that the valuing process was designed to help individuals "experience positive values in their own lives" and "act more constructively in the social context."

Volkmar, Pasanella, & Rath (1977) described the essence of the valuing process and the importance of it to individuals in the following statement:

Valuing is a process which results from our interactions with people, ideas, and events. Our approach to values development is based on the belief that each individual is unique and that each person has the potential for being everything that he or she is. Becoming, or developing and extending your potential as a person, depends upon discovering, understanding, and enjoying your own uniqueness. It involves thinking and feeling, being and acting. We express or show who we are--how we think, feel, live--by our values. Valuing is not a matter of complying with rules or principles we've been taught, nor of modeling our behavior patterns on those of others, for this kind of learning involves only the mind. Rather, valuing is a matter of exploring, accepting, enhancing, and changing ourselves as individuals, or engaging in the kind of learning which involves our hearts and our souls, as well as our minds [p. 22].

While values clarification is claimed by its creators to be useful with all types of children, Rath, et al (1966) believed the approach to be particularly helpful in dealing with those children identified as

"value-related behavioral types," children, who in response to the confusion of society, have unclear values.

We have found that several kinds of problems children often exhibit in school and at home are profitably seen as being caused by values, or more precisely, by a lack of values. To put this another way, we have found that when children with certain behavior problems are given value experiences of a particular kind, these problems often ease in intensity and/or frequency. In short, there is strong support for the notion that values must be added to the possible explanations of children's behavior problems [p. 4].

These children, identifiable by specific behavior characteristics, were considered by Raths, et al (1966) to be at the opposite continuum of behavior from those who are "positive, purposeful, enthusiastic, and proud." The value-related behaviors are identified as follow:

- 1) Apathetic, listless, disinterested
- 2) Flighty
- 3) Very uncertain
- 4) Very inconsistent
- 5) Drifting
- 6) Overconforming
- 7) Overdissenting
- 8) Role players

[pp. 175-6]

The original values clarification hypothesis as stated by Raths, et al (1966) was that "as students who present problems in their value-related behavior are provided value-clarifying opportunities, those behavior problems will become less frequent and/or acute [p. 177]."

In other words, the values clarification approach attempts to bring children to the point where values confusion, along with its related behavioral characteristics, is replaced by attitudes and behaviors which are "positive, purposeful, enthusiastic, and proud."

The overriding aim of values-clarification is to help the child remove the confusion from his or her mind, and, through examination, consideration, and exploration, make some order from that confusion (Boyer, 1977-78, p. 103).

Description of the Theoretical Base

Values clarification proponents claim to base their approach on the theoretical background of John Dewey. Although drawn in part from the works of Gordon Allport, Gardner Murphy, Solomon Asch, Edgar Freidenberg, and Carl Rogers, the approach is mainly derived from John Dewey's Moral Principles in Education, and particularly, his Theory of Valuation (Raths, et al, 1966).

Working from John Dewey's book, Theory of Valuation, Raths refined Dewey's ideas and created values clarification strategies based on the recorded thoughts of the great philosopher (Simon, NEA, 1976, p. 39).

Kirschenbaum, et al (1975) identified three main components of the values clarification theory: 1) the observation of a problem, namely confusion in society regarding values, 2) an identifiable goal, namely young people who in the midst of the confusion are "purposeful, positive, enthusiastic, and proud," and 3) a specific process by which the goal may be attained, the valuing process.

That there is confusion in society regarding moral standards and values is the premise upon which the values clarification approach is based. Moreover, as stated by Kirschenbaum, et al (1975), this confusion can be a contributor to several of the societal problems observed in our culture:

Values clarification begins with the observation that both individuals and societies are suffering from many ailments, not the least of which are value problems. In individual lives, the symptoms are apathy, flightiness, overconforming, overdissenting and other behaviors indicative of lack of values or value confusion. Ultimately, such confusion can lead to a lack of perceived purpose in individual lives--a state of confusion, anguish or suffering. Individual values problems also affect relationships and contribute to considerable conflict with families and groups. Finally, individual value problems can lead to inefficiency, and a reduction of constructive activity in society.

The goal of values clarification is to place into society young people who are "purposeful, positive, enthusiastic, and proud." Methods used to reach this goal were described by Simon, et al (1978) as materials and activities which help students become aware of personal values, aid them in the consideration of alternatives in thought and action, as well as encourage them to live up to their beliefs. Superka, et al (1976) went into more detail in the description of specific methods:

The methods include large-and small-group discussion; individual and group work; hypothetical, contrived, and real dilemmas; rank orders and forced choices; sensitivity and listening techniques; songs and artwork; games and simulations, and personal journals and interviews.

A technique that best exemplifies and is the most characteristic of the clarification approach, however, is the self-analysis reaction worksheet. This usually consists of short readings, questions, drawings, or activities designed to stimulate students to reflect on their own thoughts, feelings, actions, and values [p. 106].

The valuing process forms the basic foundation of the values clarification theory. On it the entire approach seems to rest.

Value clarification theory recognizes the multiplicity of values in American Society. The theorists believe that when students are faced with conflicting sets of values an individual crisis may occur which could produce confusion, apathy, hostility, or other negative results which are destructive to personal growth and the teaching-learning process. The basic theory focuses on seven processes of helping students toward developing and clarifying their own values (Yanker, NEA, 1976, p. 131).

Personal values, according to Rath, et al (1966), cannot be taught because they grow out of personal experience, but they can be identified and clarified through the valuing process. They believed that something becomes a value only if it meets each of the criteria in the valuing process.

A look at this process may make clear how we define a value. Unless something satisfies all seven of the criteria noted below, we do not call it a value. In other words, for a

value to result, all the following seven requirements must apply. Collectively, they describe the process of valuing [p. 28].

The valuing process as originally described by Raths, et al (1966) had three major processes and seven subprocesses.

- Choosing: 1) freely
- 2) from alternatives
- 3) after thoughtful consideration of the consequences of each alternative
- Prizing: 4) cherishing, being happy with the choice
- 5) willing to affirm the choice publically
- Acting: 6) doing something with the choice
- 7) repeatedly, in some pattern of life [p. 30]

Because this process is central to the values clarification theory it appears almost without fail in the literature on the topic. It is interesting to note that the order of the main processes differed from proponent to proponent. For example, both Kirschenbaum, et al (1975) and Simon, et al (1978) placed "prizing" before that of "choosing." This discrepancy, however, was not commented on by the designers, seeming to indicate that the order of the processes is not of vital importance.

The valuing process appears in the literature in varying forms, and because an understanding of it is important to a comprehension of the theory, a more recent and expanded version of the process developed by Simon & Olds (1976) is reproduced below.

First Plateau: Choosing Beliefs and Behaviors

1. Option Exploration: What Can I Do?

What are your alternatives? You cannot be said to hold a value if you had no real choice in the matter or if you were not aware of the possible choices. You have to decide deliberately, instead of drifting unthinkingly into action or inaction. You have to know what options are available and you have to check them all out.

2. Consequences Count: What Will Happen If. . .?

Your choice is an informed one if you make it not impulsively or emotionally, but only after careful thought about possible effects. Most courses of action carry a combination of favorable and unfavorable results, which then have to be weighed before you decide.

3. Free Choice: Do I Really Want It?

Your [sic] are choosing freely if you have not been coerced or pressured, if you are not looking for a reward, avoiding punishment, or worrying about what other people will say or do.

Second Plateau: Cherishing Beliefs and Behaviors

4. Accent on the Positive: Am I Happy and Proud About It?

You are really happy about your choice. You have not made it on a negative basis, but have made a positive selection you feel good about.

5. Rooftop Shout: Do I Let the World Know About It?

Since your [sic] are proud of your choice, you want to tell everyone about it. You take every opportunity to let others know your decision.

Third Plateau: Acting Upon Beliefs

6. Values Action: What Can I Do About It?

You go out of your way to translate your beliefs into action. You spend time, energy, and money to support your value.

7. Pattern-Building: What Can I Do- and Do- and Do?

When you have a value, you do not act on it once and then forget it. Your actions become a regular pattern in your life [p. 25-28].

While these processes are yet seen as the standard valuing process for the value clarification approach, one advocate feels they insufficiently encompass the valuing process. In 1975, Kirschenbaum, et al published an expanded version of the process based on the observations given below:

. . . in recent years I have had some misgivings about Raths' conception of seven processes of valuing or criteria for a value. One problem is with the concept of criterion. While useful theoretically, it is not operational. How proud must someone be of a belief before it may be considered a 'value?' How many alternatives must be considered before the alternative criterion is satisfied? How often must action be repeated? And so on. No one can say except the individual, and his concern is to use the valuing process wherever and whenever appropriate, not to achieve some theoretical goal of an official 'value.' More importantly, the seven subprocesses seem insufficient to fully comprehend the valuing process--the means by which values are clarified and developed. A more recent formulation of the valuing process is based on Raths' original seven processes and consistent with them, but goes further in expanding the concept of 'valuing' (Kirschenbaum, Purpel & Ryan, 1976, p. 119).

The expanded Kirschenbaum version of the valuing process, reproduced below, contains five main processes and seventeen subprocesses.

Thinking

- 1) On many levels
- 2) Critical thinking
- 3) Divergent thinking
- 4) Moral reasoning

Feeling

- 5) Being aware of one's feelings
- 6) Discharging distressful feelings
- 7) Experiencing positive self-concept

Choosing

- 8) Considering alternatives
- 9) Considering consequences
- 10) Choosing freely
- 11) "Achievement planning"

Communicating

- 12) Sending clear messages, including public affirmation
- 13) Empathic listening
- 14) "No lost" conflict resolution

Acting

- 15) Repeatedly
- 16) Consistently
- 17) Skillfully, competently (Kirschenbaum, 1975)

Kirschenbaum (Purpel & Ryan, 1976), in discussing the above expanded valuing process, did state that "The five dimensions are not discrete psychological processes; an individual can be engaged in all or them or some of them at the same time [p. 119]." In other words, the catagorization of the processes is important only as it helps break down and explain the process.

It is interesting to this author to note that within the literature Kirschenbaum's expanded valuing process has not replaced Rath's original process as the basis for the values clarification theory. While Kirschenbaum himself often refers to it as the basis for his own work, other proponents still rely on the original Rath's process.

In discussing the valuing process Rath, et al (1966) stated that there are many things which may not meet all seven criteria of the process and therefore may not be truly classified as values. However, these could be indications that a value may be present or may be in the process of developing. These were identified as "value indicators." Rath, et al (1966) listed eight primary value indicators to be of major importance:

- 1) Goals or purposes
- 2) Aspirations
- 3) Attitudes
- 4) Interests
- 5) Feelings
- 6) Beliefs and convictions
- 7) Activities
- 8) Worries, problems, obstacles

According to the values clarification theory, any of these indicators can become values at the point when they meet all seven criteria of the valuing

process. However, without having done so they are merely clues that a value may be in the making.

A value indicator is a belief, an opinion, an attitude, an interest, or an isolated act--anything that lets us know that we are in the process of forming a value. A value is a principle by which we lead our lives. Not until a person has rigorously followed up his value indicators by completing all seven steps can this individual say that she or he truly knows and is living by a set of values (Simon & Olds, 1976, p. 25).

Although the difference between true values and value indicators may be rather small, Rath, et al (1966) believed the difference to be a significant consideration in value development.

The values clarification theory, as stated by Rath, et al (1966), claims to be based on a testable hypothesis:

As students who present problems in their value-related behavior are provided value-clarifying opportunities, those behavior patterns will become less frequent and/or acute [p. 177].

In a more recent statement Kirschenbaum (1977) expanded the hypothesis to include behaviors related to social, as well as personal, action:

If a person skillfully and consistently uses the 'valuing process,' this increases the likelihood that the confusion, conflict, etc. will turn into decisions and living that are both personally satisfying and socially constructive [p. 398].

He went on to explain that along with being "personally satisfying" our values should be "socially constructive" meaning that "we act in ways that promote the values of 'life,' 'liberty,' (i.e., freedom, justice, and equality), and the 'pursuit of happiness' for all. . .[p. 398]." Critics of the approach are asked by Kirschenbaum to be aware of the importance of this addition to the hypothesis.

Critics of the approach should note the newer formulation, so as not to waste time criticizing a theory which the

authors themselves have subsequently moved beyond. Far from being 'morally relativistic,' values clarification clearly supports the values of personal autonomy, justice, and so on [p. 398].

Raths, et al (1966) outlined three steps by which classroom teachers could test the hypothesis with students. These steps are:

- 1) Measure the degree of value-related behavior among students,
- 2) Use the value-clarifying process,
- 3) Again measure the degree of value-related behavior [p. 174].

Raths, et al further suggested that the test steps be carried out first early in the school year and then again near the end after many clarifying activities have been used in the classroom. At that point the teacher should compare the results to see if any behavioral change had taken place.

The hypothesis is that, as students have opportunities to become clearer about their values, they will behave differently: more purposefully, positively, proudly, and enthusiastically [p. 174].

Raths, et al have provided devices which teachers may use in the classroom to test behaviors, both formally and informally, and examples of these devices may be found in Appendix D, page 128. It should be noted that these measurement forms are extremely subjective, being based almost solely on the interpretation of the teacher.

The research base supporting the values clarification hypothesis is not large at this time, although it does seem to be expanding. Part of this lack of research has been attributed to the difficulty of testing how (instead of what) a person values. According to Raths, et al (1966)

...research done on other approaches to values are of little use to this approach. Most other value research has used pencil-and-paper tests to get at the values a person holds. . .What

these studies obtain, of course, is pencil-and-paper values; what people say they value. For our purposes, this falls short on at least two grounds. First, we want to know how students behave, not only what they say. Putting choices into action is a major criterion for a value as we define it. Second, and more fundamentally, we are primarily concerned with the process that a person uses to get at a value, not with what value he chooses at one time and place--we are concerned with the process of valuing and not particularly with the product [p. 205].

Because of the above difficulty in research, Rath, et al (1966) originally listed only twelve research studies on this topic; they considered these to be preliminary. In commenting on these studies Kirschenbaum (1977a) stated:

These early findings, however, were far from conclusive. The size of the studies was usually quite small and controls were rarely adequate. Other flaws in methodology made it impossible to attribute changes to value clarification alone or called into question the reliability of the measurements. The authors were quite fair in describing their results as lending some support to the value theory, but they also made it clear that much further research was needed and even indicated many of the specific questions that needed exploration [p. 25].

In his 1977 book, Advanced Values Clarification, Kirschenbaum reported nineteen more studies on the approach conducted between 1973 and 1976. He asserted that these recent studies have used more sophisticated testing methods and have emphasized group activities over individual questioning. He also admitted that "the newer studies are clearly in the tradition of the earlier research and can be seen as an extension of it, . . . [p. 26]."

The literature indicated that although values clarification research is weak, what has been done seems to show that the hypothesis holds true a large amount of the time. According to Simon, et al (1978)

The growing amount of empirical research that has been done on the values clarification approach, and the large amount of practical experience with this approach by thousands of teachers, indicate that students who have been exposed to this approach have become less apathetic, less

flighty, less conforming, as well as less over-dissenting. They are more zestful and energetic, more critical in their thinking, and are more likely to follow through on decisions. In the case of underachievers, values clarification has led to better success in school [p. 20].

Kirschenbaum (1975) further stated that if his expanded valuing process is considered an even larger amount of research supporting the approach is available.

Research and theory in the areas of moral reasoning, critical thinking, creativity and problem-solving, attitude change, self-concept, psychotherapy, achievement motivation, group dynamics, helping relationships, and skill training, to name a few areas has burgeoned in the last few decades. We could make our point with many more examples--that much of the theory and research which exists to support any of these separate areas of study also supports the valuing processes included in values clarification.

In summary, the values clarification theory is based on a valuing process of seven criteria designed to identify and clarify true values. According to the theory, persons involved in this valuing process will become "purposeful, positive, enthusiastic, and proud" as they become aware of their personal values.

Strengths of Values Clarification

Values clarification as an approach to moral education has become increasingly popular in recent years. A review of the literature available to this author revealed several factors which seem to contribute to teacher acceptance of and enthusiasm for this approach. It must be noted, however, that the majority of statements in the literature regarding the effectiveness of values clarification were made by a few main proponents of the approach; there does not seem to be much evidence of support outside this body of persons. Kirschenbaum, one of the architects of values clarification, was found in the literature to be one of the main defenders of the

approach and a majority of the statements that follow will be taken from his commentaries.

One of the advantages of values clarification, and the primary reason for its popularity, according to Kirschenbaum (1977b), is the abundance of strategies available to teachers which are practical, interesting, fun to do, and useful with all types of students.

The writers of values clarification materials have either created or collected hundreds of activities designed to help students learn the valuing process and to give them practice in using it more skillfully. The 'strategies,' as they are called, are involving and usually enjoyable to experience. Most can be used or adapted for all levels of education and almost every type of student or adult. It is primarily the existence of this large number of practical methods that has been responsible for the widespread growth in the use of values clarification [p. 401].

Forisha & Forisha (1976) supported Kirschenbaum by stating

In part, its success may be attributed to the very clear, stimulating, and well-designed exercises which challenge the student at the same time as they engage his interest [p. 75].

Another reason for the popularity of values clarification strategies is that it is an easy approach to learn to use and one which the teacher can implement into the classroom with very little training. They must simply be willing to "believe that students can and should think for themselves" and they must be able to refrain "from assuming the role of oracle to settle all values issues which are discussed (Kirschenbaum, 1977b, p. 402)." Kirschenbaum stated further on in the article that a skillful use of the approach does require more in-depth study and practice on the part of the teacher than a short training program can provide.

Becoming more skillful in using the approach, however, usually requires more training, reading, and using the strategies with one's students. Eventually, one learns to use

the approaches more flexibly and skillfully and to combine values clarification with subject matter [p. 402].

Another strength of values clarification as identified by Kirschenbaum (1977b) is that the approach is "consistent with a democratic, pluralistic society." He stated that the underlying goal of values clarification is to get "people to think for themselves" and that the approach accomplishes this in our democratic society without indoctrinating any particular set of values [p. 401].

. . . it is entirely consistent with the political philosophy of democratic societies and with the stated goals of most schools. The teacher using values clarification is not trying to impose any particular set of values on the students or subgroups within the community, except for the democratic values implicit in the process--that each person is entitled to his or her opinion, that we each have the right to be heard and our thoughts respectfully attended to, that we have the right not to be heard (to say 'I pass') if we so choose, that the free interplay of ideas is the best method for pursuing truth, and so on [p. 402].

Purpel & Ryan (1976) agreed with Kirschenbaum when they stated that the approach is acceptable in our society because "the teacher does not have to be didactic. She does not have to impose her views on the students [p. 73]." Stewart (1975), in a strongly critical article on values clarification, admitted that

One of the greatest contributions of Values Clarification to the field of values/moral education has been its direct confrontation with traditional-authoritarian education, clearly revealing the inadequacy, inhumanity, and injustice of this approach [p. 688].

Kirschenbaum (1977b) also believed that values clarification was particularly useful in helping students think through a wide variety of issues. Because the approach is nonjudgmental and does not purport to give "right" answers, the teacher can bring up for discussion issues which otherwise might be off limits in the classroom.

Values clarification can be used with a wide variety of issues--both values issues and moral issues (the former involving matters of preference, the latter involving issues where 'shoulds' and 'oughts' play a part); both personal issues and social issues; both relatively tame issues and highly controversial ones. Depending on the teacher's objectives, the students' interest, the community context and other pertinent factors, any of these kinds of issues may be appropriate to focus upon [p. 402].

Fraenkel (1977), one of the more vocal critics of values clarification, believed that herein lay the only major strength of the approach--it gives students opportunities to think about their own personal beliefs on a wide variety of issues.

Many of the activities and techniques developed by values clarifiers are both interesting and useful in helping and encouraging students to think about their own personal commitments. . . The clarifying response in particular has much to recommend it as a technique for use in values education. It avoids preaching, is accepting of student ideas, and encourages students to think about alternatives [p. 42-43].

Boyer (1977-78) further supported Kirschenbaum by stating that "The process of value-clarification seems to be a sound one that can be of tremendous value in helping children think through the ponderous issues of our day [p. 106]."

A strength of values clarification often mentioned in the literature was the fact that it could be easily combined and used with other approaches to moral education. Kirschenbaum (1977b) believed that such combination could help supplement some of the weaknesses found in the approach.

Values clarification is not meant to be a new panacea that replaces other useful learning approaches. It can readily be combined with the best in many other approaches to moral development, building communication and thinking skills, subject matter learning, and so on. If values clarification does not accomplish everything under the sun, this need not be regarded as a flaw in the approach, but as a recognition of the need to integrate it with other models [p. 402].

Forisha & Forisha (1976) attributed much of the success of the approach to the fact that this integration can take place without much difficulty when they stated that the "approach is actually compatible with the thinking in other contemporary fields dealing with the facilitation of moral development [p. 75]."

Simon & deSherbinin (NEA, 1976) saw another strength of values clarification as the ease with which it can be used in many different situations and settings. They claimed it is useful in classrooms, counseling sessions, and religious group discussions. It can be used in the classroom at specific designated times, as an elective, to back up subject matter, or in drug or career education. Related somewhat to this is Kirschenbaum's belief (1977b) that there is no loss to subject matter when the strategies are used in the classroom. The activities can be incorporated right into the concept level presentation of materials. Forisha & Forisha (1976), in discussing this application, said,

. . . the values clarification approach can be fully integrated with the subject matter in such a way that values and concepts and facts all interact with one another, allowing the content to be partially shaped and selected by student values and the values to be partially shaped by the content [p. 75].

In the original book on values clarification (1966), Rath, et al claimed that one advantage of the approach was that it had an easily testable hypothesis. Teachers could test the students before and after using clarifying exercises and obtain reliable results.

This theory is particularly noteworthy in the sense that it is a teaching theory, and, as such, is easily tested. No teacher need accept the approach that grows from this value theory on the basis of distant research or persuasive argument, although both are available. The theory can be tested by any teacher in any classroom [p. 8].

Kirschenbaum (1977b) further claimed that another strength of values clarification is "a growing amount of research data [p. 402]." He stated that although more research needs to be done, "it becomes increasingly possible to say that practitioners of values clarification are not simply deluding themselves when they speak of their positive results [p. 402]." This claim, however, was highly debated in the literature, and will be discussed in more detail in the section entitled "Criticisms of Values Clarification."

In general, this author found that the designers constituted the main body of support for this approach, with very few others speaking to its strengths.

Criticisms of Values Clarification

A review of the literature revealed that the criticisms of the values clarification approach were many and varied. Unlike the relatively small number of advocates, the critics were numerous and often quite harsh in their evaluation of the approach. While these critics acknowledged that values clarification has become popular in recent years, they believed that acceptance of the approach has taken place with little critical thinking and evaluation on the part of those who use it. Stewart (Purpel & Ryan, 1976) stated

Values clarification is unquestionably one of the most popular and commercially successful educational fads of our generation, and perhaps of all time. Its acceptance has been truly phenomenal not only in extent, however, but also in manner. For that acceptance has been, for the most part, somewhat unreflective, uncritical, and unclarified--a strange state of affairs for a movement purporting to seek clarification and reflection. Paradoxically and ironically VC has become some kind of sacred cow that is adopted largely on face value on the basis of its own claims with little or no

examination of its educational soundness, philosophical justification, or alleged efficacy. As with similar educational fads, however, time, experience, and deeper judgment are beginning to reveal hyperbole in its claims, profound deficiencies in its theoretical base, enormous problems in its moral orientation, and serious questions about its proclaimed achievements. Even some of the most ardent and experienced disciples of VC are beginning to see the problems and recognize the superficiality of this approach [p. 136].

Although the criticisms of values clarification are numerous, six major arguments against this approach were consistently found in the literature. These half dozen perceived flaws formulate the core of the attack on values clarification and are presented in some detail in the following pages.

One of the major criticisms of the approach found repeatedly in the literature, was that it promotes "ethical relativity," this having been defined as the "view that all values, including moral values, should be considered equally valid. This position prescribes that in matters of morality no opinions can be shown to be better than others (Wehlage, Purpel & Ryan, 1976, p. 331)."

In the values clarification exercises there are no right or wrong answers. Students are not expected to conform to any specific standard or belief. Each child is encouraged, through the medium of the valuing process, to choose and clarify his own values; his choices are then considered to be a valid and worthwhile as the choices of any other person. All that is expected is that the student be able to explain why he chose those particular values.

Participants in Values Clarification are urged to be non-judgmental in their treatment of others' points of view. The desired atmosphere is one of acceptance, nurturance, and unconditional positive regard. Disagreement over the

rightness or wrongness of a persons' views is discouraged; empathy, supportiveness, and trust are encouraged. The stress is on helping students make decisions with which they feel personally comfortable, rather than on helping them make decisions which they believe are morally justified (Lockwood, 1977, p. 400).

The approach does not allow teachers to criticize or evaluate chosen values or to present students with conflicting views or facts. All that is deemed important is the student's personal judgment of whether the value is right for him in his life at that time. Wehlage (Purpel & Ryan, 1976) believed that this position is defensible in the area of non-moral issues, but hardly appropriate where moral values such as life, liberty, and civil rights are concerned.

The failure of Rath, Harmin, and Simon to differentiate between moral and nonmoral values while at the same time insisting that value decisions are essentially personal preferences is a serious limitation in their rationale and methods. By treating all values alike and by claiming values are highly personal, we find that values clarification promotes a relativistic position [p. 335].

Kohlberg (1975) noted that values clarification proponents see self-awareness of values as an end in it self. The teacher's role is simply to impress upon students that individual values are different but equal. He believed that the result of such a program is that "students themselves will become relativists, believing that there is no 'right' moral answer [p. 673]."

Lockwood (Purpel & Ryan, 1976) expressed concern that this relativistic stance allows the valuing process to be used as justification for immoral behavior.

The fundamental objection to ethical relativism is that it can be used to justify virtually any activity in which an individual or society chooses to engage [p. 166].

He cited as examples the values positions of Adolph Hitler, Charles Manson, Mahatma Gandhi, and Jesus Christ, and stated that ethical relativism allows each of these positions to meet the criteria of the valuing process, and be considered as equal in moral worth. While Lockwood admitted that values clarification does not intentionally nurture morally indefensible actions, "it does nothing to inhibit them [p. 400]."

The concern many critics feel about the relativistic structure of the approach was well-stated by Kazepides (1977),

The result of this personal, relativistic, and situational approach to all questions of value could very well confuse and mislead young people for life. The constant appeal to their feelings and preferences and the lack of any rational examination and challenge of their beliefs, values, and commitments may result in the legitimization of these beliefs, etc., regardless of their actual value [p. 108-9].

A second criticism leveled at values clarification is closely related to the concept of ethical relativism--its fails to distinguish moral from nonmoral issues. In the values clarification strategies many different types of value issues from personal preference in entertainment to fundamental moral issues such as right to life are all grouped together for consideration as if they were of equal importance.

It appears that, for the advocates of Values Clarification, a value issue is a value issue; that there are no fundamental distinctions between decisions affecting the rights and welfare of other persons and decisions regarding one's personal tastes (Lockwood, 1977, p. 399).

Lockwood noted, however, that even though there is a difference between these two types of issues, the distinction may be difficult to make at times.

According to Kazepides (1977), this "lumping together" of all types of issues easily results in confusion among young people regarding important moral issues.

Since the V.C. proponents do not bother to deal with the nature of moral discourse or to distinguish that from other forms of discourse, they lump together all sorts of heterogenous issues under their umbrella term "value" and as a result confuse fundamental moral issues with rather trivial matters of personal preference. Thus questions about capital punishment, the legalization of abortion, what toothpaste one prefers, whether God exists, whether one uses mouthwash regularly or whether one likes yogurt are treated as if they were all of the same logical type or equally important. The result of this confusion is fatal for any attempt to engage in any rational communication on value issues. Where there are no criteria one does not know what the problem is or what a solution would look like [p. 105].

The valuing process so basic to the approach was also under fire from critics. Throughout the literature were found rather harsh criticisms of several of the individual subprocesses, specifically "choosing freely," "choosing from alternatives after thoughtful consideration of the consequences," "acting repeatedly with some pattern in life," and "affirming publically."

Forisha & Forisha (1976) questioned whether it is really possible for values to be "chosen freely." They believed that individual values are the result of interaction with the environment; in this respect they are not "chosen freely," but are reflective of events in one's life. Shaver & Strong (1976) likewise stated that "Often they [values] are not 'freely chosen' from among alternatives, after reflection, but are the unconscious result of our experience [p. 120]."

The process of "choosing from alternatives after thoughtful consideration of the consequences" was often criticized. Fraenkel (1977) asked what it meant to "thoughtfully consider" a consequence, and wondered how one determines whether one consequence is better than another. The values clarification approach does not seem to answer this problem. Kirschenbaum

(Purpel & Ryan, 1976), one of the designers of the approach, had misgivings regarding this subprocess and asked, "How many alternatives must be considered before the alternatives criterion is satisfied? [p. 119]." Forisha & Forisha (1976) further reminded the reader that children cannot rationally consider alternatives until the appropriate stage of development for such thinking has occurred. This approach often seems to expect this reasoning process of children before they are mature in this area. ". . . according to research in cognitive development, the scope and meaningfulness of moral alternatives comes only with age [p. 73]." The literature seemed to indicate that the values clarification advocates have not chosen to concern themselves with this issue at this time.

Critics have also questioned the process which requires "acting repeatedly with some pattern in life." Forisha & Forisha (1976) asked whether it is possible to repeatedly act on values with some sort of pattern in a society which is in constant change and flux.

. . . in the complex, fast-moving world in which most of us live, situations vary rapidly and new factors may intrude which did not exist yesterday. . . Thus, repetition and patterning may result in a more rigid moral orientation, an orientation which is not conducive to full functioning in a complex world [p. 74].

Stewart and Fraenkel both asked how many times an action must be repeated before it qualified as a value. Fraenkel (1977) stated that advocates of the approach give no answer to this dilemma, rather "It would seem that the number of times a person demonstrates a particular behavior would depend on the available opportunities for doing so [p. 44]." Stewart (1975) further stated that acting repeatedly with a pattern in life is extremely difficult and limits people as to the number and kinds of values they can hold.

This assertion ignores the realities of life and limits most people to a very small number of values. Only martyrs are able to affirm and act consistently and publically on some of the highest values. Would the values clarification authors be willing to claim that only Martin Luther King and other who were able, for various reasons, to act repeatedly on their beliefs and values about racial justice could claim racial equality as a value? If so, then they are claiming courage and a whole host of other highly questionable factors as criteria for holding values [p. 685].

Many criticisms were leveled at the demand for public affirmation that is a part of the valuing process. Some opponents feel that this is potentially dangerous in that it has the possibility of prematurely forcing public affirmation of a value before it has been carefully thought through. Stewart (1975) reported:

Research conducted by social psychologists has revealed that when people take public positions or are forced to act they tend to cling to the beliefs or values involved, even if those beliefs or values are tentative or not genuinely held at the time of commitment or action. Once the stand has been taken and the action completed, there is a tendency to live with it and not risk embarrassment or threat by changing later. To go back on public affirmation or action is often to lose face. Premature affirmation or action, therefore can be a very dangerous thing to induce [p. 685].

Fraenkel (1977) thought it unfair to assume that values not publically affirmed are not valid. What if the opportunity to affirm the value never occurs? Shaver & Strong (1976) concurred with Fraenkel by stating, "Values, then, may or may not have been 'publically confirmed' or 'incorporated into actual behavior.' Whether they are is often contingent upon opportunity [p. 120]."

Shaver & Strong (1976) further questioned how a person is to publically affirm values when he runs into situations in which two values may run counter to each other. Which one should the individual choose to publically affirm? They believed that we must be very careful in concluding that

values are lacking just because they are not publically voiced. Forisha & Forisha (1976) reported Kirschenbaum as suggesting that "the affirmation of one's beliefs may conflict with a higher value and thus be deemed inappropriate [p. 74]." They went on to state that publically affirming beliefs may at times be unwise, and careful consideration of the consequences should be given before such action is taken."

Obviously, there are many situational factors which surround the question of affirming one's beliefs. There is, for instance the problem of opposition from others in so doing. Teachers wishing to utilize this approach may run the risk of head-on collision with parents or even other teachers. Even a college professor told this writer recently that it presented a danger to society for students to be encouraged to examine their personal value systems [p. 74].

Kirschenbaum, himself a strong advocate of the values clarification approach, has been reported by Forisha & Forisha (1976) as suggesting that as an alternative to publically affirming a value, it may at times be more appropriate to share values privately with a close friend.

A fourth criticism leveled against this approach is that it invades the privacy of individual students and their families. Many of the strategies used encourage students to reveal personal information about themselves and their home situations.

From a legal standpoint, one of the heaviest criticisms of values clarification is that it invades privacy. The merest scanning of the techniques used shows that this charge is accurate. Whether through direct means such as questioning, or through indirect means by use of projective techniques, values clarification probes the inner life of the child. The very nature of the process requires that it does this (McGough, 1977, p. 404).

This privacy invasion, often done unthinkingly by teachers, can take the form of direct questioning or projective techniques. Lockwood (1977) cited examples of exercises that invade privacy:

- 1) What does your mother do? Does she like it?
- 2) How did you first learn to kiss?
- 3) Did you ever cheat on tests?
- 4) Secretly I wish. . .
- 5) My parents are usually. . .
- 6) "My House"--a strategy in which children draw their house, its occupants, and write in what the people are saying [p. 400]

McGough (1977) reported a court action involving a 1973 drug abuse survey which asked highly personal questions. The court ruled that the relationship between parent and child is sacred and that "The Court can look upon any invasion of that relationship as a direct violation of one's Constitutional right to privacy [p. 404]." McGough drew a comparison between the invasion of privacy in the above case and that which takes place in many values clarification activities, and expressed amazement that "some social studies teachers, charged with the task of teaching democratic values, would permit themselves to infringe on personal liberties in such a way [p. 404]."

Lockwood (1977) stated that teachers using values clarification strategies need to keep constantly in mind the privacy rights of their students, and perhaps leave unused those activities particularly offensive.

Privacy rights should be respected unless there is a grave social need for their abridgment. In public schools especially, we need to be conscious of persons' rights to privacy because schooling is compulsory, classroom discourse occurs in the presence of many others, and teachers have the authority to set and evaluate student performance. The potential for privacy violations in institutions characterized by coercion, publicity, and power is high [p. 400-1].

A fifth criticism leveled at values clarification is that it strongly emphasizes the importance of the valuing process in determining values, but ignores the need for facts in understanding issues and making intelligent decisions about them. Fraenkel (1977) pointed out that when dealing

with highly moral issues such as capital punishment, abortion, and obedience to unjust laws the facts surrounding the issues must be completely understood before a rational decision can be made.

The point being made here is that it is misleading in the extreme to imply that an emphasis on process alone can help students come to grips with the issues in values questions. Simply to understand, let alone try to deal intelligently with such issues, requires the acquisition of a considerable amount of factual information. The failure of most value clarifiers to recognize this and to provide for such acquisition as an integral part of their approach is a most serious weakness of the approach [p. 47].

Kazepides (1977) noted that values clarifiers are not supposed to suggest criteria for determining what is valuable, nor are they to ask "why" questions. Putting facts aside, they are simply to lead students through the valuing process.

Bennett & Delatrie (1978) have observed that some of Simon's values clarification activities are "indifferent to relevant facts--except those Simon wants the student to consider." They also mentioned that "circumstances, context, and history," important considerations in values decisions, are often left out of discussions [p. 86]. They believed that

As a result, these exercises seem more likely to promote hasty, ill-informed, ignorant, and precipitous judgment than any kind of informed free choice. . . . Since the student is taught that clarity about one's desires is the only thing that matters, the importance of knowledgeable, informed and conscientious judgment in life is entirely obscured [p. 86].

A sixth criticism of the values clarification approach concerns the theory upon which it rests. The designers claim to base the approach upon a theory, but within the literature much doubt was expressed that such a theory actually exists. Fraenkel (1977) explained that "the strength of a theory lies in its capability to explain why things happen and to predict

phenomena [p. 43]." According to the critics of the approach, all that is found in an evaluation of values clarification is a statement of "how" values develop in the form of a valuing process. Fraenkel (1977) believed that

At best, one finds only a few assumptions by authors as to how values develop. These assumptions do not in any way help explain why they develop this way. Nor do the assumptions predict how individuals with certain values are likely to act in a given situation. They don't tell what to do when values conflict or even how--or if--the holding of a particular value affects the development of other values. All these are considerations one might reasonably expect a theory of values to provide some ideas about [p. 43].

Harrison (1976) claimed that the approach lacks a theory of analysis which he defined as "a set of interlocking principles which explain, justify and structure particular analytical procedure." He stated that this deficiency results in "a blind, uncoordinated pecking at values issues [p. 28]." Shaver & Strong (1976) stated that while values clarification proponents claim to have a "value theory," there really seems to be nothing specific that fulfills the definition of a theory other than a few assumptions on the part of the proponents. Rather, "the major emphasis is on the types of activities that teachers can use to help students clarify values [p. 118]."

According to Stewart (Purpel & Ryan, 1976) many of the criticisms leveled at values clarification might have been avoided had the approach been built on a more solid theoretical base. He believed "that the VC creators have failed to conceptualize values, valuing, and other fundamental concepts in consistent and defensible terms [p. 147]." As an example he talked about the inconsistency found between various values clarification statements--some indicating that everything we do reflects values, and others indicating values are extremely rare and hard to come by behaviors.

In a 1972 issue of Learning magazine Kohlberg stated that one reason the theory is inadequate is that the objectives have never been defined. ". . .no one can tell yet whether it works. No one has ever assessed what good their work has done because they have no criteria of what developmental improvement would be made [p. 9]."

Much of the criticism lodged against the theory seems to stem from the lack of solid research to back up the hypothesis. Most of the critics seem to agree with Stewart (1975) that "the research offered to support the validity and efficacy of Values Clarification is weak and seriously flawed [p. 687]." In discussing the theoretical research presented in Chapter 10 of Values and Teaching (Raths, et al, 1966), Stewart further stated that

Many of their statements are nothing more than the subjective claims of the teachers and/or researchers involved in the studies, and the objective findings are frequently inconclusive. Moreover the research designs have so many problems that even the conclusive findings cannot be taken seriously [p. 147].

Stewart also reported that researchers for the approach have not established a control for the Hawthorne effect, this being a situation where changes in behavior occur naturally as a result of increased interest, acceptance, and warmth in a classroom setting.

Many of the observed outcomes of values clarification may be the result of the increased attention and/or overall warming of the environment that may be a natural concomitant of this type of activity or of any change from one approach to another. It may be that any, or almost any, humane, open, and more affective approach could generate similar results [p. 147].

Values clarification advocates claim that the approach has positive effects on such things as school achievement and attitudes, drug usage, reading ability, self-concept, and classroom behavior. Lockwood (1977)

did an in-depth review of thirteen values clarification studies and concluded that "there is little evidence to support such claims of effectiveness [p. 401]." He found that the self-reporting instruments were of "questionable validity," and that the research on variables was "flawed by unwarranted statistical manipulations or interpretations [p. 401]."

Stewart (Purpel & Ryan, 1976) further criticized the proponents of the approach for seemingly being unwilling to evaluate the criticisms made against the theory. He stated that most theories have faults and suffer criticism, but that a defensible theory is submitted by its proponents for public evaluation.

The difference between defensible theories, sound practices, and solid scholarship, however, and the opposite so characteristic of faddish and superficial movements like values clarification is the degree to which the creators and defenders of the ideas and practices submit their work to public scrutiny and respond to professional criticism. One of the universally recognized hallmarks of true science is the progress made from seeking consideration of responsible evaluation by other scholars [p. 148].

Stewart believed that the advocates and designers of the approach seem to have ignored the numerous criticisms against the approach, even those made by one of their own people, Kirschenbaum, and seem to be content with the theory as originally stated by Rath, et al in 1966.

The basic VC theory, anemic as it is, has been in published form for at least a decade. And it has, for the most part remained virtually unchanged in spite of enormous evaluation and criticism. Even the attempted reformulation of some aspects of the theory by one of the central figures of the movement, Howard Kirschenbaum, has had no observable impact on some of the other leaders, especially Sidney Simon, the generally recognized leader of values clarification [p. 148-9].

The previously mentioned six criticisms of values clarification were those found most frequently in the literature and those which seemed to be

of concern to many critics. They were, however, not the only criticisms voiced. Other criticisms leveled occasionally at the approach included: 1) teachers are not well-prepared to use the approach, 2) the methods for evaluating changes in student behavior are insufficient, 3) personal values are emphasized to the exclusion of concern for society, 4) there is too much reliance on peer pressure, along with a tendency to push students toward conformity of thinking, and 5) there is no attempt to move students through stages of moral thinking.

In general, this author believes that the criticisms of this approach far out-weighed the strengths, and that teachers using this approach in their classrooms should be made aware of the apparent weaknesses in this method of moral education.

COGNITIVE MORAL DEVELOPMENT

Introduction to the Approach

Cognitive moral development as an approach to moral education is one which has been increasingly recognized within recent years. Based upon a theory advanced by Lawrence Kohlberg of Harvard University, this approach accents the processes of thinking and reasoning and "emphasizes the child's ability to reason increasingly adequately about moral problems (Selsam & Lieberman, 1972, p. 1)." By conducting research throughout the world Kohlberg discovered that people develop moral reasoning in sequential stages; thus, the purpose of his approach became the stimulation of students through these stages.

Kohlberg claims to base his approach upon foundations laid first by John Dewey, and more recently by Jean Piaget. In a 1975 article explaining cognitive moral development, Kohlberg referred to the following statement regarding moral education made by Dewey:

The aim of education is growth or development, both intellectual and moral. Ethical and psychological principles can aid the school in the greatest of all constructions, the building of a free and powerful character. Only knowledge of the order and connection of the stages in psychological development can insure this. Education is the work of supplying the conditions which will enable the psychological functions to mature in the freest and fullest manner [p. 670].

Kohlberg further stated that Dewey proposed the following three levels of moral development: 1) the pre-moral or preconventional level, 2) the conventional level, and 3) the autonomous level [p. 670].

The work of Jean Piaget had even greater impact upon Kohlberg's work. Piaget elaborated on the work of Dewey and attempted to define the stages of moral reasoning through interviews and observations of children in many settings. His book, The Moral Judgment of the Child, described his findings in detail. As a result of his research, Piaget postulated three stages of moral development:

- 1) The pre-moral stage--no sense of obligation to rules;
 - 2) The heteronomous stage--right was literal obedience to rules and an equation of obligation with submission to power and punishment (roughly ages 4-8)
 - 3) The autonomous stage--the purpose and consequences of following rules are considered and obligation is based on reciprocity and exchange (roughly ages 8-12)
- (Kohlberg, 1975, p. 670)

Piaget dealt mainly with the last two stages--heteronomy and autonomy. Heteronomy, or the "morality of constraint," was characterized by "blind unquestioning following of rules imposed by someone in authority." Autonomy, or

the "morality of cooperation," was characterized by a following of rules "because of a conscious knowledge of the need for cooperation and the reasons behind the rules (Jantz & Fulda, 1975, p. 25)."

Dewey and Piaget's concepts of moral development were first developed and tested by Kohlberg in longitudinal studies which he began in 1955 and first made public in his doctoral thesis in 1958.

Kohlberg began his research with the hypothesis that individuals develop their thinking about moral situations. He began asking individuals to respond to moral problems presented in short stories. He collected the data based on their responses. With this longitudinal collection of data, Kohlberg presented a thesis which maintained that human thinking goes through stages of development. Additional testing has allowed Kohlberg and his associates to maintain that these stages of development occur in all cultures. The theory represents a universal explanation of how people develop their thinking about social and moral problems (Galbraith & Jones, 1976, p. 6).

The six stages of moral development as determined by Kohlberg's studies are briefly described below:

Stage 1--The punishment-and-obedience orientation

Stage 2--The instrumental-relativist orientation

Stage 3--The interpersonal concordance or "good boy-nice girl" orientation

Stage 4--The "law and order" orientation

Stage 5--The social-contract, legalistic orientation

Stage 6--The universal-ethical-principle orientation

(Kohlberg, 1975, p. 671)

Kohlberg's research did not end with his original longitudinal study. Since that time he has conducted research around the world, testing the moral development of peoples in diverse situations.

Over the last two decades, Kohlberg and his associates have conducted substantial research: they have followed for 20 years the moral development of 50 individuals who are now 30 to 36 years old; they have compared moral reasoning in diverse cultures (Taiwan, England, Turkey, Yucatan, and the United States); they have experimented with various techniques to stimulate advances to higher developmental stages (Lickona, 1977, p. 39).

The response to Kohlberg's approach to moral education has been a proliferation of further studies, theses, workshops, seminars, and articles on cognitive moral development. Because "his approach remains the most fully developed (over a period of 20 years), and sophisticated one around," it looks as if Kohlberg's influence will be strongly felt in moral education research done in the future (Muson, 1979, pp. 49-51).

Description of the Theoretical Base

Central to the theory of cognitive moral development is the belief that every child is a "moral philosopher," e.g., each child can spontaneously formulate moral ideas which form organized patterns of thought (Kohlberg & Whitten, 1972, p. 11). Kohlberg (1972) believed that children have their own particular ways of thinking about moral issues, often very different from that of adults, and because the child is capable of such thought every effort must be made to understand and accept him as a philosopher in his own right.

We customarily attempt to deal with other adults as reasonable creatures in moral matters, and we need also to see that the child can be a reasonable being, that he thinks for himself and considers fairness and the welfare of himself and others. We tend not to draw fully upon the reasonable side of the child in moral matters because although the child does reason, he reasons in a different way than the adult. His way of thinking about fairness or human welfare is not the adult's; it represents a different stage of moral reason [p. 14].

According to Kohlberg & Whitten (1972) the teacher must also be a philosopher, capable of understanding his own actions, as well as comprehending the child's thinking as he views the teacher's actions.

To suggest to the teacher that he be a moral philosopher and a moral psychologist is to suggest that some careful thinking is needed in an area which is ordinarily not intellectualized. . . . It seems clear that teachers cannot avoid morality in the classroom, and that to refuse to consider moral philosophy or psychology results in some kind of 'accidental' moral education at best [p. 6-7].

In order to understand how children philosophize on moral issues, and to test Piaget's theory of stages, Kohlberg conducted his initial study on moral development on a longitudinal basis in the United States. His subjects were seventy-two Chicago boys, ages ten, thirteen, and sixteen from a broad social base. He individually interviewed each boy every three years between adolescence and adulthood, tape recording their responses for further study. The interviews were in the form of stories which dealt with moral issues involving conflicts in values. The responses were analyzed in relation to the child's solution to the problem and the reason he gave for that solution.

From this initial study, Kohlberg discovered that the child's moral development falls into six stages which can be grouped into three moral levels, . . . (Craig, 1974, p. 122).

These levels and stages of moral development as determined by Kohlberg's study are the basis for the theory of cognitive moral development. A brief outline of the levels and stages has been reproduced below. For a lengthier description of the levels and stages, see Appendix E, page 131.

PRECONVENTIONAL LEVEL

- Stage 1--Punishment and Obedience Orientation
- Stage 2--Instrumental Relativist Orientation

CONVENTIONAL LEVEL

- Stage 3--Interpersonal Concordance or "Good Boy-Nice Girl" Orientation
- Stage 4--"Law and Order" Orientation

POSTCONVENTIONAL LEVEL

- Stage 5--Social-Contract Legalistic Orientation
- Stage 6--Universal Ethical-Principle Orientation
(Kohlberg, 1975, p. 671)

It is important to note at this point that the literature was somewhat unclear about the actual existence of the highly abstract Stage 6. While Kohlberg includes it in all articles and discussions on the approach, this author found two references by other writers which seemed to indicate that Stage 6 has been dropped and/or incorporated into Stage 5. In a 1977 article in Learning magazine, Lickona showed a five stage chart of moral development and footnoted it with the statement that "Kohlberg recently has redefined his stages so that stage 5 incorporates much of what used to be Stage 6 [p. 38]." In a 1979 article in Psychology Today Muson stated that "Stage Six has been dropped from the manual entirely" and reported Kohlberg as saying "Perhaps all the Sixth Stage persons of the 1960's had been wiped out, perhaps they had regressed, or maybe it was all my imagination in the first place [p. 57]."

To further complicate the issue of the number of stages of moral reasoning, this author found one reference in the literature to a possible Stage 7. Mattox (1975) reported that in 1974 Kohlberg announced the exploration of a seventh stage, "one which might be described as a 'Faith' orientation. This stage involves a person's resolution of the question, 'What is the ultimate meaning of life?' [p. 46]" Mattox stated that this seventh stage seems to be achieved by persons who reached stage 6 in their early twenties. The stage is described by Mattox below.

This 'Faith' orientation stage does not conflict with the principles developed through the first six stages. Rather, it integrates those stages and provides a perspective on life's ultimate meaning. In Stage Seven the individual advances from an essentially human to cosmic point of view. . . .

With Stage Seven there is a modification to a wider view of life. Emphasis changes from the individual to the cosmos. Instead of self as the primary nucleus, the cosmos or the infinite become focal. The meaning of life is examined from this standpoint. Belief in a fundamental being, God, or independent reality is developed at Stage Seven. . . .

With this stage comes the moral strength to act on the principles of justice in an unjust world. One achieves the peace of sensing oneself as a part of the infinite whole. Stage Seven entails unity with an independent reality beyond the self, and a resolution to the ultimate questions of life and death [p. 46-7].

Because of the uncertainty of Stages 6 and 7, this author will proceed to report the six stages as originally developed.

Kohlberg's studies have shown that there is a relationship between chronological age and stage of moral reasoning which corresponds to Piaget's stages of cognitive development. Kohlberg (1975) reported

Since moral reasoning clearly is reasoning, advanced moral reasoning depends upon advanced logical reasoning, a person's logical stage puts a certain ceiling on the moral stage he can attain. A person whose logical stage is only concrete operational is limited to the pre-conventional moral stages (Stages 1 and 2). A person whose logical stage is only partially formal operational is limited to the conventional moral stages (Stages 3 and 4) [p. 671].

Fenton (1976a), in matching age with stage reasoning, made the following statement:

Everyone reasons as a young child at Stage 1. Most people then move to Stage 2. As early as age 9, but usually later, most Americans enter Stage 3, and some of them pass into Stage 4 in middle or late adolescence. The transition to Stage 5 takes place, if at all, when people are in their

late teens or early twenties, or even later in life. Very few people attain stage 6, and those who do are usually older than thirty [p. 190-1].

Bennett & Delatrie (1978) reported that "most citizens peak and most civilized societies dwell at Stage 4 [p. 88]" and according to Kohlberg (1972) "only 20% of the adult population reach the post-conventional stages, with only 5-10% arriving at stage 6 [p. 15]."

Several prominent characteristics of the stages of moral reasoning were derived from Kohlberg's studies. These characteristics are central to the theory of cognitive moral development and are discussed below.

1) The stages are universal and cross-cultural. Kohlberg has conducted extensive studies throughout the world in an effort to determine if the stages are universal. The studies, done in the United States, Great Britain, Mexico, Turkey, Taiwan, Malaysia, Yucatan, Israel, Canada, and India, indicate a high degree of consistency in moral development across the several cultures.

The results confirmed the developmental theory. Despite divergent cultural, social, and religious backgrounds, the subjects moved through the same stages of moral development in the same sequence. While the rate of movement varied between cultures, the basic concept of universal stages of moral development emerged clearly (Galbraith & Jones, 1976, p. 320).

Shaver & Strong (1976) reported that Kohlberg believes the stages to be universal in two aspects:

- 1) They describe moral development in all societies;
- 2) Movement through them represents higher, morally better reasoning in all cultures [p. 128].

The literature did mention that while the same moral stages did occur in all cultures tested, the principles fifth and sixth stages have not yet appeared in the traditional societies (Fenton, 1976b, p. 9).

2) Movement through the stages is in an invariant sequence, with movement always being forward, and with stages never being skipped.

Kohlberg (1975) found that the six stages followed an invariant sequence under all conditions, even those of trauma. Movement through the stages was always forward; once an individual attained a certain stage he did not regress to previous stages [p. 670]. Kohlberg drew this conclusion because "no subject found to be at stages 1 through 4 had gone through stages 5 or 6, while those subjects at stages 5 and 6 had gone through stages 1 through 4 (Fraenkel, 1973, p. 269)." Kohlberg further found that stages cannot be skipped because each stage builds on and incorporates the preceding stages. According to Galbraith & Jones (1976),

Since each stage presupposes the reasoning of each and every previous stage, it is not possible to skip stages of development. For example, stage 1 and 2 reasoning must be incorporated into a stage 3 mode of thinking; therefore, an individual cannot jump from a stage 2 to a stage 4 orientation [p. 33].

3) Individuals vary in their rate of movement through the stages, as well as in the level of reasoning attained; movement through the stages may cease at any time. Kohlberg's studies revealed that some individuals move through the stages more slowly and stop at a lower stage of development than other individuals. Becoming "frozen" at a particular stage can happen at any time in one's life, although "according to Kohlberg the vast majority of persons do come to a stop by age twenty-five, . . . (Forisha & Forisha, 1976, p. 33)." Galbraith & Jones (1976) further stated that

Research suggests that if children don't begin reasoning at Stage 4 by late adolescence, they can 'freeze' at Stage 3 and never move beyond that stage, never achieve their full potential development [p. 186].

Fenton (1976b) suggested two factors that arrest individuals in their movement through the stages: 1) limited cognitive capacity and 2) limited social perspective. According to Fenton the ability to use formal, abstract thought is a necessary condition for the higher levels of reasoning.

Beginning formal 'operation thought' as it is described on the Piagetian scale of cognitive thought is a necessary, but not sufficient, condition for Stage 3 moral thought, and more complete formal operational thought is a similar prerequisite for Stage 4 and 5 thought on the Kohlberg scale [p. 10].

Fenton further believed that many people have a very narrow, limited view of society and the individual's role in it. This limited perspective keeps them from reasoning at higher stages because they are unable to take the role of other persons in society.

4) Individuals reason predominately at one stage, and use the stages directly below or above as alternate thinking patterns. According to Kohlberg (1972) individuals reason consistently at a particular stage; however, all thinking may not take place there. Research showed that

Most people are quite consistent in their use of a single type of thinking. About 50 percent of an individual's moral statements correspond to a dominant stage and the rest generally fall into stages immediately below or above [p. 15].

Galbraith & Jones (1976) indicated that individuals move back and forth between two or three consecutive stages as they progress through the hierarchy of reasoning. Fenton (1976b) explained that the reason for this multi-stage thinking is that the individual is in transition from one stage to another, not yet having made the higher stage completely his own.

For example, a young teenager might respond to moral dilemmas in Stage 3 terms seventy percent of the time and employ Stage 2 thought the remaining thirty percent. This person is finishing the transition from Stage 2 thought to Stage 3 thought. Another person who responds at Stage 3

seventy percent of the time and at Stage 4 thirty percent probably stands at the beginning of the transition to Stage 4 thought [p. 9].

5) Individuals understand moral arguments at their predominant stage of reasoning, at all stages below that, and occasionally at one or two stages above that. They tend to prefer the highest stage of reasoning that they can understand. Kohlberg's studies have also shown that when involved in moral discussions individuals have the capacity for comprehending the reasoning of others when it is one stage above their own, or at any stage below. However, reasoning which is two stages below is usually rejected as "babyish," while reasoning more than one or two stages above their level is not understood. Selman & Lieberman (1972) indicated that "Children exposed to reasoning more than one stage above their own translate them into ideas at their own level [p. 3]." Kohlberg also noted that individuals tend to prefer the highest stage of reasoning that they can understand. This helps explain the necessity of exposing children to higher levels of reasoning if stage movement is to occur (Fraenkel, 1973). Kohlberg & Whitten (1972) stated that this comprehension of several stages of reasoning results in highly complex thinking at the principled levels.

At every upward step, lower steps are taken into consideration, yet the higher level is preferred. Thus, the person of conscience knows full well what laws, rules, and previous commitments (Stages 3, 4, and 5) require him to do, and his decisions may therefore involve ambiguity, contradiction and complexity [p. 13].

6) Each stage is one of higher reasoning and is therefore a better stage. Kohlberg stated that higher stages of moral reasoning are better than lower stages because each consecutive stage represents a more mature, rational pattern of thought.

Psychological evidence supports this claim. . . .higher stages of thought are cognitively more differentiated, more integrated, and more universal than lower stages. More differentiated means that at higher stages people draw distinctions between such different things as the value of life and the value of property. At Stage 1, people do not make this distinction. More integrated means that at higher stages, people place such values as life, law, and property in a hierarchy. Life logically ranks higher than property because property sustains life, not the reverse. More universal means that higher stages appeal to more universal principles, such as the social contract, equality, or justice. Lower stages stress less encompassing principles, such as avoiding punishment for oneself or gaining a personal reward (Fenton, 1976b, p. 11-12).

Fenton further stated that problems are solved in a better way at the higher stages than at the lower ones for "Only at Stage 6 is there one and only one correct solution to a moral problem [p. 12]."

7) Movement through the stages requires exposure to a higher stage of reasoning, as well as personal conflict regarding "right" action. This movement can be stimulated in classroom settings. While reasoning at the various stages cannot be "taught," research has indicated that proper classroom instruction can provoke movement upward to the next stage.

Kohlberg argues, and to some extent has demonstrated, that it is useless to try to get children at the most primitive stage development to understand principles or modes of reasoning at the highest level. At the same time, it is possible, through proper classroom dialectics, to help children move one stage at a time in their level of moral reasoning (Etzioni, 1977, p. 30).

Kohlberg believed that in order for movement to occur the child must experience conflict regarding moral problems. This conflict will in turn cause him to consider various alternative solutions as presented by others in dilemma discussions. He must learn to role-play, or put himself in the position of the dilemma character, considering each available option. The hoped for result is that the individual will be attracted to the moral

reasoning one stage higher than his own. According to Selman & Lieberman (1972)

Movement to higher stages requires the experience of conflict or difficulty in the child's attempt to apply his current level of thought to moral problems. It also requires an exposure to the next level of thought. It involves a sense of active participation in the social problem-solving process and the opportunity to take the role of others, to see their point of view when it differs from his own [p. 3].

Fenton (1976b) reported that stage movement "takes place primarily because encountering real or hypothetical moral dilemmas sets up cognitive conflict in a person's mind and makes the person uncomfortable [p. 13]." This movement through stages as stimulated through classroom dilemma discussion does not occur rapidly. Fenton further stated that most elementary school children will stay at Stage 2 for several years, but as they repeatedly encounter Stage 3 reasoning in moral issues they will begin to make the higher stage their own.

An individual has the capacity to comprehend reasoning presented at the next higher stage of development. Since the reasoning may appear more logical and comprehensive, and therefore more adequate in the face of a dilemma situation, individuals may be attracted to the next stage of reasoning. This does not mean that the higher stage is always adopted or even verbalized, but that the listener may begin to incorporate elements of the higher stage in future solutions to moral problems. This constant reconsideration and restructuring of moral reasoning provides the basic elements of the developmental theory [p. 33].

8) Moral reasoning is related to moral action. While other factors besides moral reasoning have been found to influence moral action, Kohlberg (1975) reported that moral judgment "is the single most important or influential factor yet discovered in moral behavior;" furthermore, "moral judgment is the only distinctively moral factor in moral behavior [p. 672]." Mattox (1976) stated that "right" and "wrong" in Stages 1-4 are judged by consequences,

acceptance, or allegiance. At these stages reasoning does not seem to be reflected in actual moral behavior. However, those individuals reasoning at the principled fifth and sixth stages do often act on their beliefs.

It is only at stages five and six (the post conventional level) that individuals act on the basis of principles. Only at this post-conventional level is there a demonstratable relationship between moral judgment and moral action. . . . Only at stages five and six is there a commitment to the principles of equality and justice for their own intrinsic value [p. 45-6].

Fraenkel (1973) emphasized the importance of seeking to move students toward the principled stages in order that moral action might become the result of moral thinking.

The implications for value education in this regard suggest that the development of individuals able to act justly (i.e., give equal consideration to the claims of others) requires the development of their moral reasoning so that they are able to perceive and understand what the claims of others are and that this lies not in having students memorize the rules or values of others, but in the development of individuals capable and desirous of reasoning at stages 5 and 6 [p. 27].

In addition to the eight main characteristics of cognitive moral development as discussed in preceeding pages, the literature often mentioned three other dimensions of the approach, these being justice, moral dilemmas, and the role of the teacher.

Essential to an understanding of the theory of cognitive moral development is the concept of justice. Kohlberg considered justice to be the key principle underlying moral judgment, and the stages of moral development are based upon this concept.

Justice, defined by Kohlberg (1972) as "the primary regard for the value and equality of all human beings, and for reciprocity in human relations [p. 14]," is seen as the most important universal standard. Kohlberg

believed that the concept of justice is inherent in the human experience, and that relations between people eventually involve the considerations of equality, liberty, and reciprocity, these being the main components of justice.

As social psychologists, my colleagues and I have gathered considerable evidence to indicate that the concepts of justice inhere in human experience, instead of being the product of a particular world view. . . . All social life necessarily entails assuming a variety of roles, taking other peoples perspectives, and participating in reciprocal relationships, so that arriving at the principle of human equality is simply an effect of maturity in interpersonal relations (Kohlberg, 1972, p. 14).

Mattox (1976) reported that justice is intuitively known by children and that this sense is expressed in stages of moral growth. Kohlberg (1972) stated that "Individuals acquire and refine the sense of justice through a sequence of invariant developmental stages [p. 14]." Furthermore, he said that "At every moral stage, there is a concern for justice" and that "At each higher stage, . . . that conception of justice is reorganized [p. 673]." The conception of justice at each stage was described by Kohlberg (1975) and is reproduced below:

- Stage 1 -- "Justice is punishing the bad in terms of 'an eye for an eye and a tooth for a tooth'"
- Stage 2 -- "It is exchanging favors and goods in an equal manner"
- Stage 3 & 4 -- "It is treating people as they desire in terms of conventional rules"
- Stage 5 -- "It is recognizing that all rules and laws flow from justice, from a social contract between the governors and the governed designed to protect the equal rights of all"
- Stage 6 -- "Personally chosen moral principles are also principles of justice, the principles any member of a society would choose if he did not know what his position was to be in society and in which he might be the least advantaged." [p. 673]

Kohlberg (1975) stated that moral decisions based on the universal principle of justice are the best decisions that can be made because they are decisions about which all just and moral men can agree.

When decisions are based on conventional moral rules, men will disagree, since they adhere to conflicting systems of rules dependent on culture and social position. Throughout history men have killed one another in the name of conflicting moral rules and values, most recently in Vietnam and the Middle East. Truly moral or just resolutions of conflicts require principles which are, or can be, universalizable [p. 673].

According to Kohlberg it is the responsibility of the school to teach justice and just decision-making (Fraenkel, 1973). He further believed that the program of moral education in the school should "fundamentally be a doctrine of justice. It should involve natural principles of justice which guide all societies and which we know by reason (Mattox, 1976, pp. 19-20)." Kohlberg (1972) supported making the concept of justice the foundation of moral education with the following reasons:

- 1) Justice guarantees freedom of belief
- 2) Justice employs a philosophically justifiable concept of morality
- 3) Justice is based on the psychological facts of human development [p. 14]

The method proposed by Kohlberg for teaching justice in the classroom involves the use of moral dilemmas. According to Fraenkel (1977)

A moral dilemma is a situation in which an individual is faced with a choice of two or more courses of action, both (or all) of which are possible and feasible under the circumstances. None of the courses of action, however, can be followed without producing some sort of physical or mental conflict or stress [p. 51].

Kohlberg (1975) believed that "moral conflicts are conflicts between the claims of persons, and principles for resolving these claims are principles of justice, . . . [p. 673]." Thus, by involving students in moral conflict they will have opportunities to consider alternative just solutions to

problems. Galbraith & Jones (1976) stated that moral dilemma discussions should provide students with opportunities to:

- 1) Consider genuine moral problems;
- 2) Experience genuine social and cognitive conflict during a discussion of a moral problem;
- 3) Apply their current level of thought to problematic situations;
- 4) Be exposed to the next higher level of thought;
- 5) Confront their own inconsistencies in reasoning over a variety of moral issues without someone stressing a right or wrong answer [p. 35-6].

Craig (1974) stated that "morality is a developmental process, and moral growth occurs in proportion to the individual's opportunity to appraise, to reflect on and to be involved in moral problem solving [p. 123]." Kohlberg's studies have shown that there is a direct link between such moral problem solving and growth up the stages of reasoning.

Further studies by Kohlberg followers confirmed that it was possible: classroom discussions of moral dilemmas, guided by an active, probing teacher, brought the students in contact with higher stages of moral reasoning than their own, and through the cognitive conflict that occurred, stimulated stage advances (Muson, 1979, p. 54).

The role of the teacher in such an approach to moral education is somewhat complex. She is responsible for successfully involving the students in the discussion of a moral dilemma and for helping each one think through the following questions:

- 1) What are the genuine moral conflicts involved?
- 2) What is the reasoning I am using in solving the conflicts?
- 3) What are the inconsistencies and inadequacies in my thinking?
- 4) How can I resolve these inconsistencies and inadequacies?

(Kohlberg, 1972)

Kohlberg (1972) stated that in order for the teacher to accomplish the above tasks with her students she must know at what stage each is reasoning, be able to communicate with them at the stage directly above their own, and help each experience the conflict that leads to stage movement.

In summary, Kohlberg's theory of cognitive moral development rests upon the belief that justice is the basis of morality and that individuals can make advancements in their moral thinking by experiencing cognitive conflict. The implications of this approach for the classroom teacher are important, for they allow her to become involved in moral education in a manner that seems to be less indoctrinative than approaches used in previous years.

Strengths and Criticisms of Cognitive Moral Development

A review of the literature revealed much less discussion of both the strengths and criticisms of cognitive moral development than was found for values clarification. The author found only two particular strengths of the approach and the literature on these was rather weak. They are, however, presented below.

A major strength of this approach is that it is ostensibly nonindoctrinative. Because the aim of cognitive moral development is to help children reach the next stage of moral development, the teacher is not expected to directly teach any particular set of values. The moral dilemma discussions, which are the key to the success of the approach, allow for free exchange of values ideas, with the teacher maintaining a neutral status. According to Etzioni (1977)

What educators who favor this approach stress as important about such dialogues is that a discussion rather than a lecture takes place and that the teacher refrains from pronouncing his or her values and tolerates a free expression of students' viewpoints [p. 30].

According to Bennett & Delatrie (1978) the teacher is expected to be a stimulus to move students through the moral stages, to be "something of a revolutionary rather than an instiller of virtues [p. 89]."

Kohlberg (1973) gave three reasons why this approach cannot be called indoctrinative:

- 1) It is non-indoctrinative because it is not addressed to transmitting specific value-content but to stimulating a new way of thinking and judging.
- 2) It is non-indoctrinative because it is not imposing something alien on the student. Movement to the next stage is movement in a direction that is natural to him, it is movement in the only direction he can go.
- 3) It is non-indoctrinative because the core of moral stages is a sense of rights and justice. Our whole objective to indoctrination presupposes a sense of rights, but such a sense of human rights can only occur through the process of moral development [p. 374].

Muson (1979), however, reported Kohlberg as admitting the approach is indoctrinative in that "he is openly trying to instill an appreciation of democratic processes and a sense of community in the kids [p. 5]."

A second strength occasionally mentioned in the literature was that this approach has a well-defined goal--stimulation of the individual through the stages of moral reasoning. Lickona (1977) believed that the practical value of the approach lies in the fact that the teacher can be aware of the goal of moral education, as well as her role in that setting. Her task is not to teach specific values, but to stimulate movement through the stages. According to Jantz & Fulda (1975).

The task of clarifying goals for moral education in the elementary school becomes easier if the developmental approach to moral growth is considered. Recognition of the levels of moral thinking should result in clearer statements of objectives for the elementary grades. This recognition can aid the teacher in helping her pupils move from one stage level to the next [p. 28].

Three major criticisms of cognitive moral development were found in the literature. A many-sided area of criticism involved the six stages of

moral development as presented by Kohlberg. Several individuals questioned:

a) whether the six stages, based on justice, are actually universal, b) whether the stages truly follow an invariant sequence, c) whether higher stages are really better than lower stages, and d) whether six stages actually exist.

a) Kohlberg claims that the six moral stages were found to exist in all of the cultures he investigated. According to Fraenkel (1976)

. . .this is a rather small sample from which to infer the sweeping conclusion that the description of moral development for all people in all cultures has been found, or even infer that the concept of justice, fundamental to the reasoning inherent in the higher stages (5 and 6), is endorsed in all cultures [p. 27].

Hall & Davis (1975) reported Simpson's criticism of this claim to universal, justice-based stages.

She has shown not only that the evidence is rather weak and the research techniques questionable, but also that abstract moral principles (justice, equality, the value of life, and so on) to which Kohlberg appeals are culturally biased [p. 104].

Fraenkel (1976, 1977) reported a study by Turnbull on the Ik people of Uganda. They were moved by the government from their tribal grounds to a crowded, steep mountain area and "As a result of this move the Ik appear to have developed values which are the very antithesis of justice [p. 217]." Cruelty and a lack of caring for human life became honorable within that society. Turnbull's conclusion, as reported by Fraenkel, was

The Ik teach us that our much vaunted human values are not inherent in humanity at all, but are associated only with a particular form of survival called society, and that all, even society itself, are luxuries that can be dispensed with [p. 217].

According to this study, the principle of justice, believed by Kohlberg to be a universal foundation for moral growth, seems to be absent from the Ik

culture. Peters (1975) criticized Kohlberg's belief that morality based on justice is the only defensible type of morality, and Shaver & Strong (1976) suggested that

...as teachers we should hesitate to impose this Western, individualistic view on the world. Although Kohlberg apparently has no such reservations, there are those who question both his reliance on a Western, Kantian philosophical frame and the validity of his cross-cultural methodology. There is ample reason to be cautious about assuming that he has struck on the description of moral development for all people [p. 129].

b) Critics have further questioned whether the stages actually move in an invariant sequence. According to Shaver & Strong (1976) research evidence does not support the idea that this does occur. Fraenkel (1977) stated that invariant sequence movement through the stages has only been shown to occur among stages 2, 3, and 4, and that in some Kohlberg studies there were many students who did not move at all [p. 75].

c) Fraenkel (1977) also asked whether higher stages are really "better" than lower stages, and claimed that such an assumption is impossible to prove. He stated,

If higher stages reasoning is better it should contain or possess something that lower-stage reasoning does not. And if this is true it is difficult to see how those reasoning at the lower stages would be able to understand the arguments of those at the higher stages. And if they cannot understand the arguments, it is difficult to see why those at the lower stages would be inclined to accept such reasoning as better than their own as a justification for various actions [p. 72].

Scriven (1975) pointed out a possible error in logic when he stated that

The put-up or shut-up question [is] whether someone at an "intermediate" stage of moral development is more wrong (or less right) on moral issues than someone at a 'higher' stage. If the 'lower' stage subjects are not demonstrably wrong, then there's no justification for trying to change them, i.e. for moral education [p. 690].

Peters (1975) noted the importance of some of the lower stage reasoning, particularly that of the "good-boy" of stage 3.

Practically speaking, since few are likely to emerge beyond Kohlberg's Stages 3 and 4, it is important that our fellow citizens be well bedded down at one or the other of these stages. The policeman cannot always be present, and if I am lying in the gutter after being robbed it is somewhat otiose to speculate at what stage the mugger is. My regret must surely be that he had not at least got a conventional morality well instilled in him. Theoretically, too, the good-boy stage is crucial; for at this stage the child learns from the inside, as it were, what it is to follow a rule. Unless he has learned this well (whatever it means!) the notion of following his own rules at the autonomous stage is unintelligible [p. 678].

d) In his discussion of Kohlberg's stages, Muson (1979) reported that "in recent years more empirically minded researchers have questioned whether there really are six distinct stages of development, . . . [p. 51]," and Fraenkel (1976) stated that "the fact that there really are six stages has by no means been established [p. 129]."

A second area of criticism leveled at this approach relates to the demands placed on teachers who attempt to use this approach in the classroom. Kohlberg (1972) stated that the responsibilities of the classroom teacher in using this approach are: 1) to present the moral dilemma, 2) to involve the students in a discussion of the dilemma, 3) to be aware of the stage reasoning of each student, 4) to be able to communicate to each at one stage above their own level of reasoning, and 5) to help each experience the moral conflict which is necessary to push them up the stages.

According to Fraenkel (1977) teachers face great difficulties in carrying out these responsibilities. "It probably would be most unusual . . . to find a classroom in which all of the students are at the same stage [p. 74]." Because the average classroom would normally contain children at several stages of development

It may be expecting too much of a teacher to listen to a student's statement, judge the moral stage it reflects, and frame an appropriate 'one stage higher' response during ongoing classroom discussions [p. 129].

Fraenkel (1977) saw further difficulties in finding teachers who are themselves advanced enough in moral reasoning to "understand, let alone help" students up the moral stages of reasoning [p. 74].

Lickona (1977) mentioned four problems which teachers using Kohlberg's approach face in the classroom:

- 1) It's often hard to diagnose a child's stage of functioning in a specific situation (although diagnostic ability does improve with practice).
- 2) Keying one's behavior to the child's stage is complicated by the fact that children, like adults, typically operate simultaneously at several different stages.
- 3) A teacher must come up with an approach to rules and responsibilities that works for the whole class; there can't be two or three different "moral curriculums" in the same classroom.
- 4) Focusing on the single aspect of a child's dominant stage reasoning results in a kind of tunnel vision that can limit a teacher's perception of the multidimensionality of any child's personality [p. 39].

Shaver & Strong (1976) further believed that the lack of "appropriate paper-and-pencil, group-administered tests" makes accurate stage testing extremely difficult in a classroom situation where one-to-one interviews are not practical.

A third area of criticism revolved around Kohlberg's belief that moral judgments can lead to moral action. Etzioni (1977) reported that "Kohlberg's critics maintain that the link between reasoning morally and acting morally is weak. . . [p. 30]." According to Muson (1979) the theory is not useful in predicting how individuals will act in certain situations. He cited as

as an example the results of a study done at the University of California:

Two people at the same level of reasoning might very well act quite differently under the pressure of circumstance. Or two people at different stages might make the same moral choice, as was demonstrated dramatically by a study at the University of California of students who participated in the Free Speech Movement in 1968: disproportionately large numbers of people at Kohlberg's highly principled stages five and six took part in the sit-in; but so did a large percentage of students who were judged to be at the relatively primitive Stage Two [p. 54].

Craig (1974) stated that simply understanding concepts of right and wrong does not guarantee a person will act in a just manner, and reported that "Kohlberg admits that his research does not lead to the conclusion that one's moral judgment is predictive of future action [p. 126]." He further stated that Kohlberg believes "it is only at the post-conventional level that there is a demonstrable relationship between moral judgment and moral action [p. 126]." On the same page Craig criticized Kohlberg's assumption that moral judgment causes moral action,

Kohlberg, however, has not demonstrated that the relationship between moral judgment and moral action is necessarily causal, although he strongly implies that it is when he claims that the individual's moral judgment (knowledge) leads directly to his action, suggesting that the individual who knows what is right will act accordingly.

These three areas of criticism were the major ones directed toward this approach. Other criticisms raised only occasionally, and then very briefly, in the literature were: 1) the moral judgment interview scale used to measure stage standing lacks validity, 2) the moral dilemmas are narrow in scope, focusing only on the dilemma of one individual rather than on the concerns of everyone in the dilemma, and 3) the approach ignores the affective aspect of morality, stressing only the cognitive.

CHAPTER III

SURVEY OF IDAHO AND MONTANA SEVENTH-DAY ADVENTIST TEACHERS

Purposes and Data Gathering Procedure

The two main purposes of the questionnaire developed as part of this project were to obtain data regarding Seventh-day Adventist teacher awareness and utilization of two particular moral education approaches, namely cognitive moral development and values clarification, and to determine teacher interest in and attitude toward moral education in general. Specifically, the questionnaire gathered information in the following areas:

- 1) Teacher attitudes toward moral education in general;
- 2) Teacher knowledge of two selected approaches, cognitive moral development and values clarification;
- 3) Teacher application of cognitive moral development and values clarification in the classroom;
- 4) Teacher interest in and desire for moral education workshops, materials, and sources.

A questionnaire on moral education in Seventh-day Adventist schools was developed and distributed to fifty-two Seventh-day Adventist teachers, twenty in grades 1-8 in Montana and thirty-two in grades 1-8 in Idaho. Accompanying each questionnaire was a letter informing the teachers of the purposes of the questionnaire. (See Appendix A, pages 122 and 118 for the letter and questionnaire, respectively.)

The Idaho questionnaires were mailed individually to the thirty-two Seventh-day Adventist teachers in the state, along with a stamped return

envelope and a letter from the Seventh-day Adventist Superintendent of Education in Idaho which requested their participation in the survey. (See Appendix A, page 121.) Each teacher was asked to respond to the questionnaire and return it anonymously to this author through the mail.

The questionnaires to the Montana teachers were mailed in bulk to the Seventh-day Adventist Superintendent of Education in Montana and were administered by him to the teachers during an all-day in-service workshop. The superintendent then returned the questionnaires to this author.

Tabulation and Analysis of Returns

Of the fifty-two questionnaires sent out, thirty-seven teachers responded, giving a return of 71%. This percentage reflected an 80% return from the twenty Montana teachers and a 66% return from the thirty-two Idaho teachers. (See Table I)

TABLE I
NUMBER AND PERCENTAGE OF RESPONDENTS

Number of questionnaires	52
Number of questionnaires returned	37
Percentage of return	71

The first section of the questionnaire provided demographic information on the respondents. However, relationships between this data and other portions of the questionnaire were not found, and for this reason the

demographic data has not been reported in this project. (See Appendix F, page 133 for this demographic data.)

In the second portion of the survey, dealing with teacher awareness and interest, some of the data were not considered significant to the study, and only selected items from the questionnaire have been reported, specifically questions #1, #2, #5, #6, #7, #8, #13, and #18. The responses to these questions are reported and analyzed in the following paragraphs.

One of the two major purposes of the survey was to determine teacher awareness and utilization of the two approaches to moral education, cognitive moral development and values clarification. The data seems to indicate that values clarification is a more widely known approach among Seventh-day Adventist educators than is cognitive moral development. Questions #1 and #7 of the questionnaire asked for "yes" and "no" responses to the questions relative to whether respondents had heard of moral reasoning (#1) and values clarification (#7). Table II shows that while only 19% of the respondents had heard of moral reasoning, 62% had heard of values clarification. The finding that nearly 2/3 of the respondents indicated they had heard of

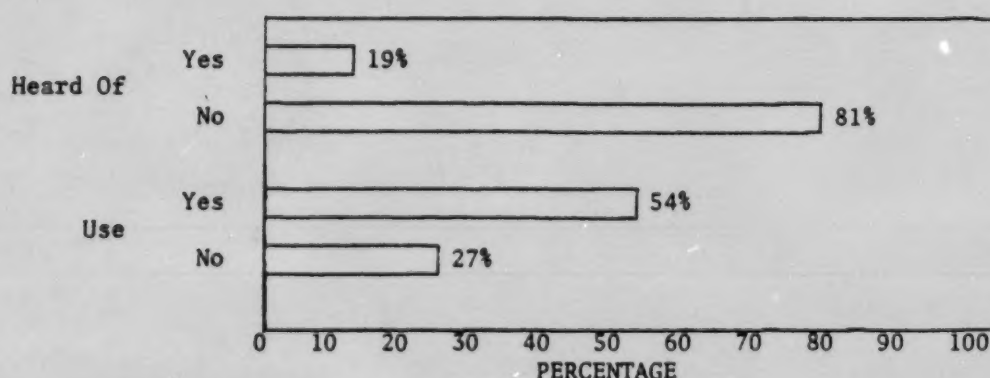
TABLE II
COMPARISON OF TEACHER AWARENESS OF
KOHLBERG'S MORAL REASONING AND VALUES CLARIFICATION

	Have Heard of	Have Not Heard Of
	(7)	(30)
Cognitive Moral Development	19%	81%
	(23)	(12)
Values Clarification	62%	32%

values clarification while less than 1/5 had heard of cognitive moral development might in part be due to the popularization of values clarification. As reported in Chapter II, the literature on values clarification was considerably more voluminous than that on cognitive moral development.

Table III, dealing with questions #1 and #2, reveals somewhat of an inconsistency in response. While only 19% of the teachers had heard of Kohlberg's moral reasoning approach to moral education, 54% claim to have used the approach in the classroom. This discrepancy between lack of knowledge and classroom use may possibly be due to poor wording in the questionnaire. The fact that 19% did not respond to question #2 asking if they used the "moral reasoning" approach seems to indicate that there may have been some lack of understanding as to what was actually meant by the phrase "moral reasoning." Question #1 asked the respondents if they had heard of "Lawrence Kohlberg and his moral reasoning approach," while

TABLE III
COMPARISON OF KNOWLEDGE AND USE
OF MORAL REASONING*

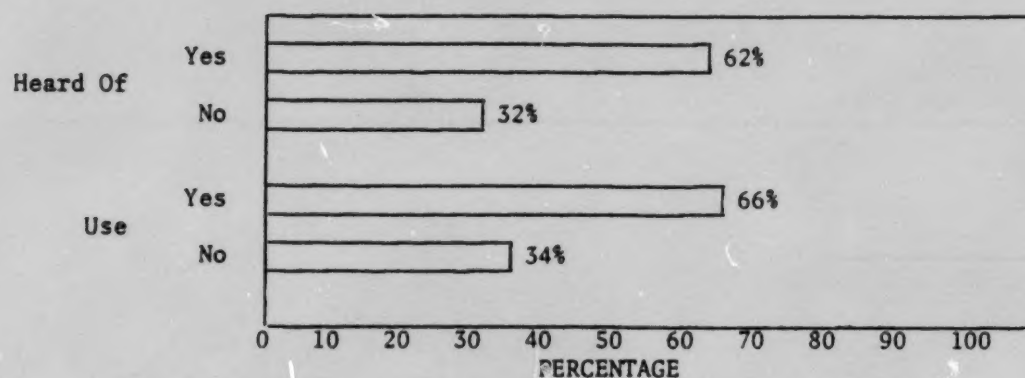


*19% gave no response to their "use" of moral reasoning as requested in question #2.

question #2 referred only to "moral reasoning" and did not contain the name of Lawrence Kohlberg. While most respondents seem not to have been acquainted with Kohlberg's "moral reasoning" as described in question #1, they may have felt that question #2 referred to "moral reasoning" in a generic sense, that is moral reasoning not tied to a specific approach.

As illustrated in Table IV, classroom use of values clarification corresponds rather closely to teacher knowledge of that approach. Although contradictory to similar data regarding moral reasoning, this is not too surprising as one would expect awareness of an existing approach to be

TABLE IV
COMPARISON OF KNOWLEDGE AND USE
OF VALUES CLARIFICATION

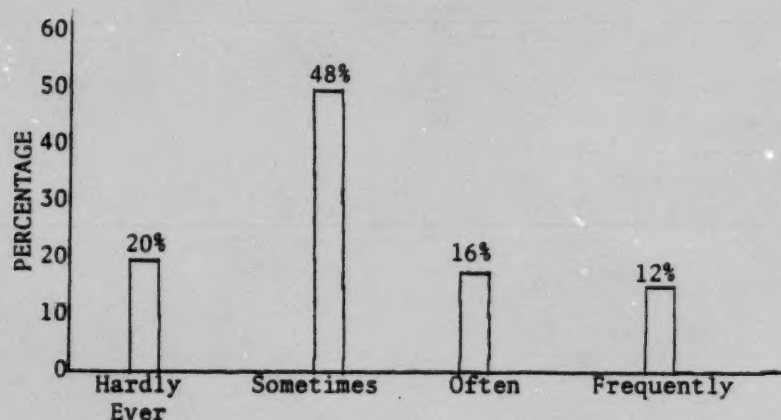


related to utilization. It is interesting to note that while the approach was utilized by the respondents, the frequency of use was not high (See Table V). The indication seems to be that although greater numbers of teachers are aware of this approach than are aware of moral reasoning, the frequency with which the values clarification approach is actually utilized is not great. It is possible that this may be attributed to a lack of

knowledge on the part of the respondents as to how to apply the approach successfully in the classroom. It is also possible that the respondents use values clarification to the extent that they feel it is important.

TABLE V

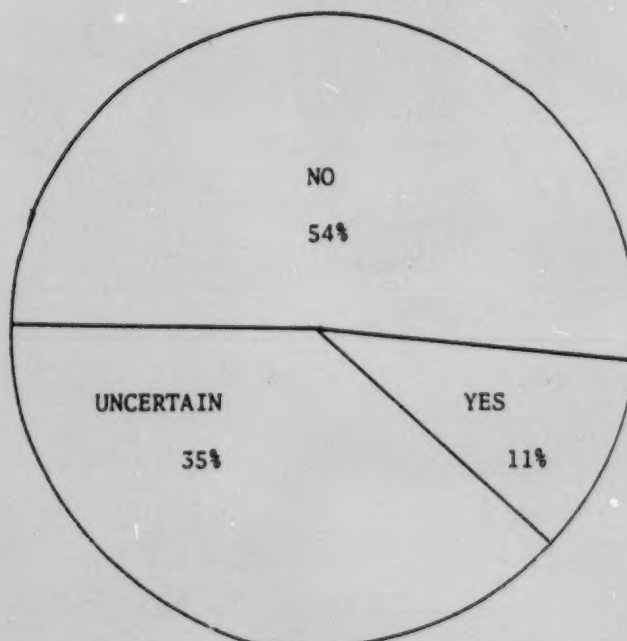
FREQUENCY OF UTILIZATION OF VALUES CLARIFICATION



Two items in the questionnaire, #5 and #8, received 100% "yes" responses. Question #5, intended to be a moral reasoning item, asked "Do you feel elementary school children should be allowed to consider various solutions to moral problems?", while question #8, intended to be a values clarification item, asked "Do you think it is important for children in the elementary school to understand what they value and why?" Responses to the two questions seem to suggest that both moral reasoning and values clarification approaches could be acceptable for classroom use in Seventh-day Adventist schools. The overwhelming "yes" response to both questions also seems to illustrate that respondents think children need experience in both moral problem solving and personal values clarification.

Question #13, seen as a key question in the development of this project, asked "Do you feel the religious instruction in Seventh-day Adventist elementary schools adequately prepares children to deal with situations requiring moral/value decisions?" From the response this author intended to gather information regarding teacher attitudes towards current Seventh-day Adventist methods of moral education. The data in Table VI shows that only a small minority of the respondents, 11%, feel that the present moral education in Seventh-day Adventist schools is helping students deal adequately with moral problems. A large group, 54%, seem to believe that Seventh-day Adventist education is not preparing students to deal adequately with moral issues. A surprisingly large number, 35%, stated that they were uncertain as to what was being accomplished in this area. The fact that over 1/3 of the teachers were uncertain could be interpreted in a number

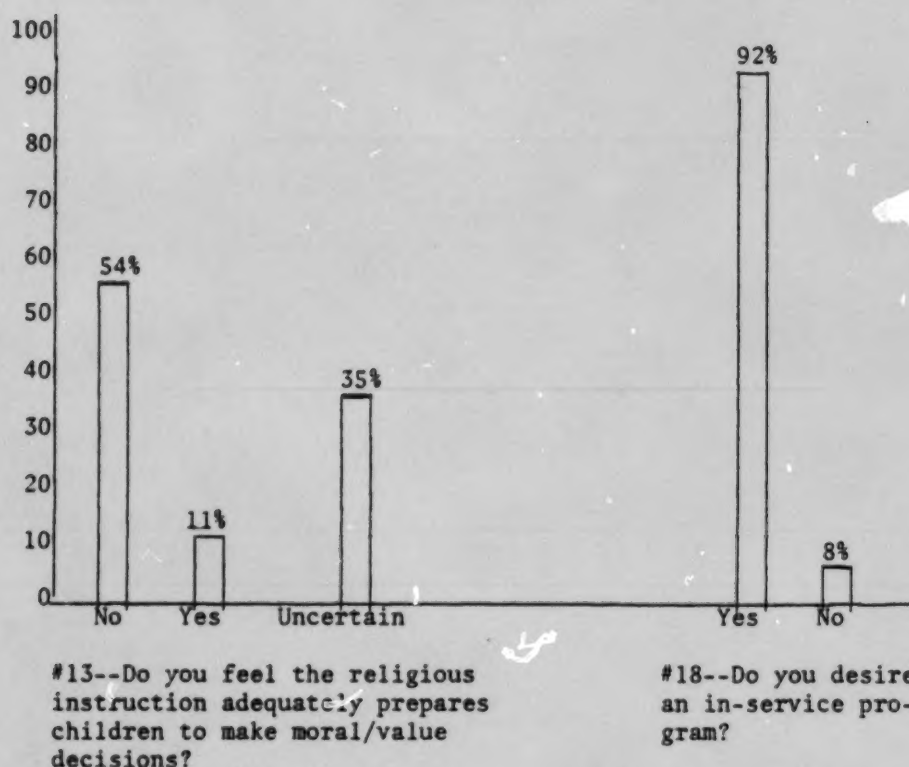
TABLE VI
ADEQUACY OF RELIGIOUS INSTRUCTION IN
TEACHING CHILDREN TO MAKE
MORAL/VALUE DECISIONS



of ways. It is possible that many of the respondents have not carefully thought through this issue and were not prepared to respond. It is also possible that they have felt some dissatisfaction with current methods and results in students' lives, but were unwilling to admit a degree of inadequacy in this area. Based on the results of the questionnaire, as well as on personal experience, this author believes that the high percentage of dissatisfaction indicates a real need in Seventh-day Adventist education, and the major purpose of this project rests on helping to meet that need.

TABLE VII

DISSATISFACTION WITH CURRENT MORAL EDUCATION
COMPARED TO DESIRE FOR IN-SERVICE PROGRAM ON
MORAL EDUCATION



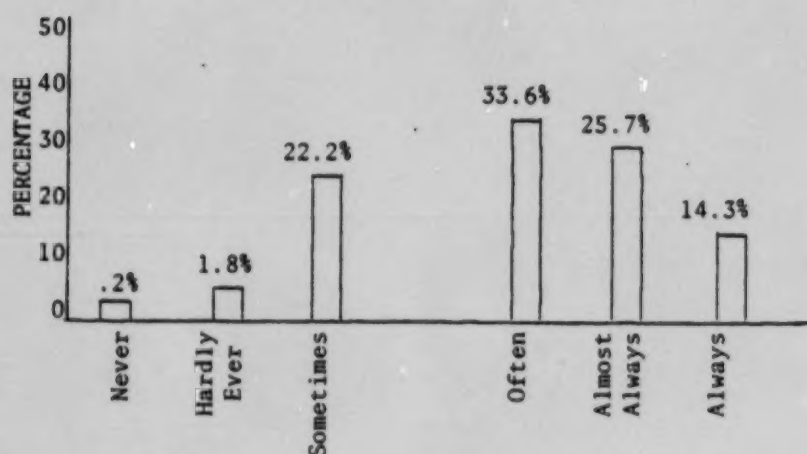
The response to question #18 shows that 92% of the respondents were interested in an in-service workshop program developed around moral education. A correlation of this response with question #13, as reported in Table VII, seems to indicate that the dissatisfaction of the respondents with current results of moral education has led them to desire further information on alternative approaches in this area. The dissatisfaction with current moral education results and the desire for information regarding other approaches, along with the belief that students should consider moral alternatives and understand personal values, builds strong support for this project which develops a Seventh-day Adventist in-service program based on values clarification and moral reasoning.

The third section of the questionnaire sought to discover, in a general way, the attitudes of the respondents toward an open and accepting classroom atmosphere important to values clarification strategies and moral reasoning dilemmas. In analyzing the responses, it was interesting to find that overall the respondents rated their value-related classroom behavior as being very positive. They seem to believe that in the classroom they behave in ways that are conducive to nondoctrinaire moral education. As is shown in Table VIII, 73.6% reported their behavior was best described by the top three categories of "often," "almost always," and "always," while only 28.9% rated themselves in the "never," "hardly ever," or "sometimes" categories. This response is very interesting in light of a report published in the February 1979 issue of Social Education. This article reported the following findings regarding curriculum and classroom practices in the social studies area, within which moral education generally falls:

- 1) The standard textbook is still the major instructional tool;
- 2) Societal issues are seldom dealt with;
- 3) Instruction still takes place mainly in large groups with teacher lecturing;
- 4) Students are not encouraged or given much opportunity to develop inquiry or reasoning methods of learning; opportunities are seldom provided in the classroom for them to examine problems and work out solutions;
- 5) Most content and objectives stress the acceptance of facts; little attention is given to the development of the affective part of the mind.

TABLE VIII

RESPONDENT'S ASSESSMENT OF PERSONAL CLASSROOM BEHAVIOR



In light of this report there is a question as to whether the high rating of classroom behavior as given by the respondents is an actual occurrence in the classroom setting. If this behavior does exist, the indication would seem to be that Seventh-day Adventist educators are ready to acquire further information regarding various approaches to moral education, and to apply these approaches in their classrooms. However, it is also possible that the respondents feel so positive about what they are accomplishing in the

area of morals and values that they would feel no need for further instruction in this area.

In summary, the questionnaire was helpful to the author in determining Seventh-day Adventist teachers' awareness of the values clarification and moral reasoning approaches to moral education. It also indicated a high degree of interest in a workshop structured around moral education, which, in turn, provided the input necessary for the preparation of the in-service workshop package presented in this project.

CHAPTER IV

IN-SERVICE WORKSHOP PACKAGE

Goals of the Workshop

The in-service workshop package was prepared by this author for use in Seventh-day Adventist in-service workshops. The package was designed generally as an "awareness" demonstration model of moral education activities as related to values clarification and cognitive moral development.

More specifically, the goals of the workshop were:

- 1) The development of enthusiasm in the participants for planned, organized moral education in the classroom;
- 2) An introduction to the participants of two specific approaches to moral education, values clarification and cognitive moral development;
- 3) The involvement of the participants in activities related to values clarification and cognitive moral development for the purpose of having them experience some of the methods used in these two approaches;
- 4) The acquaintance of the participants with a sampling of books and materials available for use in the area of moral education;
- 5) The development of sufficient interest in moral education leading the participants to further study once the workshop is concluded.

Outline of Workshop Activities

The in-service workshop presentation as outlined below was planned to be a full one-day workshop. A brief outline of the activities to be included in the workshop is given below:

- I. Get-Acquainted-Assertion/Statement Activity
- II. Introduction to the Workshop
- III. Values Clarification
- B R E A K
- IV. Cognitive Moral Development
- V. Plans for Future Study

Description of Workshop Activities

Get-Acquainted-Assertion/Statement Activity. The opening exercise of the in-service workshop program had a twofold purpose: 1) to help participants relax and begin to get acquainted and involved with each other, and 2) to actively involve participants in a discussion of some of the views and opinions often expressed regarding moral education. The activity had five essential components which are outlined below:

- 1) Each participant will be asked to make a name tag and attach it to their clothing.
- 2) Each participant will then be given a card on which is written a statement regarding moral education. The workshop leader will provide one or two minutes during which time each participant studies the statement and becomes familiar with it. It is not important that the statement be memorized, only that the essence of the statement be understood.
- 3) The participants will then be asked to move about the room, sharing their statement with as many individuals as possible, either by reading or paraphrasing the statement. They will be asked to approach individuals and say something to the effect of "My name is _____ and my statement on moral education is _____." During this time the participants will be asked not to discuss the statements, but merely share them and then move on.
- 4) The participants will then be involved in small group discussions, with approximately five to six individuals per group. In these groups they will be given a worksheet which will ask them to identify differences among the statements of group members, identify opposite positions for each of the statements,

and the, by group consensus, either accept or reject each statement. They will be asked to list the accepted and rejected statements on newsprint to bring back for large group discussion.

- 5) The participants will be brought back into a large group. During this time they will discuss briefly the reasons for the acceptance and rejection of the statements in each group.

It is hoped that through participation in this activity the participants will relax and become acquainted while at the same time become more aware of their own position regarding moral education in the classroom, as well as begin to realize the complexities in beliefs relative to moral education. (See Appendix G, page 134 for a list of moral education statements to be used, and page 136 for a copy of the small group worksheet.)

Introduction to the Workshop. "Teacher Talk" time was designated for the second portion of the workshop. During this time the leader will briefly discuss the need for moral education in light of the "reflective, independent thinking" encouraged by Ellen White (see Chapter 1, page 4), and in light of the study done by Proctor (1975) on Seventh-day Adventist students which indicated that their level of moral reasoning was below the national norm. The need for moral education will also be discussed in light of the factors mentioned in Chapter II of this project, these being changes in the family unit, scientific progress, separation of church and state, and the new media. An overhead transparency containing an outline of the workshop activities as presented on page 101 will provide the leader with a focal point in discussing the structure of the workshop with the participants. (See Appendix H, page 137 for a copy of the transparency.)

Values Clarification. Time was designated for the involvement of the participants in values clarification activities. The general purpose of

this portion of the workshop was to expose participants to the basic rationale underlying values clarification, and to engage them in activities representative of the approach. It was hoped that through participation in sample activities the participants would gain an enthusiasm for further personal study in this area of moral education.

To open this portion of the workshop the participants will be involved in the values clarification activity entitled "Proud Whip." In this activity the leader whips around the circle of participants, asking each to consider something they are proud of in relation to a specific issue, and then asking them to respond with "I'm proud of . . ." or "I'm proud that . . ." Any participant may choose to pass if he desires. The "Proud Whip" will be presented for the purpose of demonstrating to the participants a way in which they may assist students in becoming aware of the degree to which they are proud of beliefs and actions.

Following the "Proud Whip" activity, the leader will have a brief period of "Teacher Talk." During this time the goals of values clarification will be presented, i.e., to help student become purposeful, positive, enthusiastic, and proud, and the seven step valuing process will be explained with the use of an overhead transparency (See Appendix I for this transparency.). The leader will explain briefly how the values clarification activities take students through the valuing process.

The activity "Twenty Things You Love to Do" will be presented next to demonstrate to the participants a way they can help students identify and examine what they highly prize and cherish in life. In this strategy the participants are asked to list twenty things they love to do on a printed sheet given them by the leader (See Appendix J, page 139 for a copy of this

worksheet.)). They will then be given directions for coding their responses in ways which will help them identify specific values that are of importance to them. This activity will immediately be followed by "I Learned . . ." statements where the participants privately write down several things they learned about themselves from this activity. They will be asked to prepare one statement which they will be willing to share publically with the group, although any person has the option to pass if they desire.

The values clarification portion of the workshop will be brought to a close with time allowed for questions from the participants regarding the approach. The leader will also take a few minutes to discuss the numerous advantages and disadvantages of this approach.

Cognitive Moral Development. Time was designated to involve the participants in activities related to the cognitive moral development approach to moral education. The general purpose of this portion of the workshop was to present to the participants the basic theory of this approach and to involve them in a moral dilemma discussion representative of the approach. It is hoped that through involvement in a moral dilemma discussion the participants will become interested in Kohlberg's approach to moral education, and will do further study in this area after the workshop has been concluded.

This portion of the workshop will be introduced with the filmstrip presentation of one of Kohlberg's moral dilemmas, "Heinz's Dilemma." (See Appendix K, page 141 for a written copy of this dilemma.) In this story Mr. Heinz is faced with making a moral decision between letting a close friend die, or stealing a drug that may save her life. Following the filmstrip presentation the group as a whole will be asked to identify the main

protagonist and his dilemma, and take a tentative stand on what they think Heinz should do, writing down why they feel he should take such action. At this point the large group will be broken into small groups for discussion of the dilemma. During this time they will be asked to share with other members of their group what they think Heinz should do and why he should do it. After ten to fifteen minutes of such discussion, the small groups will be brought back for large group discussion of the dilemma. At the end of the large group discussion the participants will be asked to re-evaluate their original position on the dilemma, and either change their response or reaffirm their first position.

At the conclusion of the dilemma discussion, a filmstrip will be presented which will explain Kohlberg's stages of moral development, using the Heinz dilemma responses as examples of each stage of reasoning. A worksheet will be provided for each participant which is designed to help them identify key points in the filmstrip presentation (See Appendix L, page 143 for a copy of the filmstrip worksheet.).

At this point approximately five to ten minutes was allowed to show the participants a moral dilemma designed for primary children, "You Promised!" In this filmstrip a little girl is faced with a dilemma--should she keep her promise to her father not to climb trees, or should she save a tiny kitten trapped high in a tree? This dilemma will not be discussed by the group for resolution, but rather will be presented simply to make them aware of materials available for the younger child.

The cognitive moral development portion of the workshop will be brought to a close with time allowed for the participants to ask questions about this approach to moral education.

Plans for Future Study. As a concluding activity of the workshop the participants will be involved in an activity designed to help them consider what they may do in the future to further their individual knowledge of moral education in general, and of these two approaches in particular. They will be asked to break into small groups and discuss ways in which they feel a continuing study of moral education may take place, both personally and in their respective schools. They will then be asked to individually write up a personal contract in which they state what they plan to do to increase their knowledge of and ability to use moral education approaches.

Handouts and Displays

As a part of the in-service workshop this author assembled handout materials on values clarification and cognitive moral development which will be available to those participants desiring further information on these approaches. These handouts are listed below:

- 1) An Overview of Values Clarification
- 2) Values Clarification--Guidelines for Leaders
- 3) Values Clarification--Groundrules for Participants
- 4) Clarifying Responses
- 5) An Overview of Cognitive Moral Development
- 6) Levels and Stages of Moral Development
- 7) Leading Moral Discussions
- 8) A Strategy for Guiding Moral Discussions
- 9) A Typology of Questions Useful in Moral Discussions
- 10) Selected Bibliography of Professional Books and Classroom Materials

(See Appendix M, page 145 for copies of these handouts.)

The workshop will also include a display of selected moral education books and classroom materials available for teacher use. This display is not meant to be inclusive, but is seen as a "get-acquainted" sample designed to create awareness and stimulate enthusiasm in the workshop participants.

Summary

It was desired that through participation in this moral education in-service workshop the educators in Seventh-day Adventist elementary schools would gain further knowledge of the approaches available for classroom use, as well as an enthusiasm to pursue the topic of moral education on their own once the workshop was concluded.

While it was not expected that all participants would delve further into moral education or begin to give students greater opportunities for personal values choices and moral problem solving, it was hoped that there would be some impact on the quality of moral education in Seventh-day Adventist schools, and that teachers would allow more time for activities designed to help students become reflective, independent thinkers.

CHAPTER V

SUMMARY

Statement of the Problem

This project was developed as a result of the author's interest in moral education in Seventh-day Adventist elementary schools. The observation was that much of the moral education in these institutions often seems to take place through inculcation, almost completely to the exclusion of other approaches. It was believed that Seventh-day Adventist teachers needed to be made aware of the alternative approaches to moral education available for classroom use in this area, as well as become acquainted with the moral education materials that can be used in conjunction with the various approaches.

Furthermore, this author believed that moral education often did not take place in as complete and varied a manner as was possible, many times being left to chance rather than being made a planned part of the curriculum. It was this author's opinion that students in Seventh-day Adventist elementary schools many times had not received ample opportunities for personal value choices and moral problem solving. The results of Proctor's study (1975), in which Seventh-day Adventist young people scored much lower than average in moral maturity, seemed to support this belief.

Review of the Literature

A review of the literature covered moral education, particularly the cognitive moral development and values clarification approaches. The review was divided into five major sections. Section one dealt with the general

need for moral education in the school. Section two attempted to identify the role of the school in moral education. Section three gave an overview of past and present approaches to moral education. Section four reviewed in some detail the values clarification approach, while section five explored the literature on cognitive moral development.

Questionnaire

A questionnaire on moral education was developed and distributed to fifty-two Seventh-day Adventist teachers, twenty in grades 1-8 in Montana, thirty-two in grades 1-8 in Idaho. A return of 71% was tabulated and analyzed in Chapter III of this project. The two main purposes of this questionnaire were to obtain data regarding Seventh-day Adventist teacher awareness and utilization of cognitive moral development and values clarification, and to determine interest in and attitudes toward moral education in general. Analysis of the data in light of these purposes tended to indicate that not only was there a need for further information regarding moral education approaches, but also that the Seventh-day Adventist teachers were receptive to moral education in-service workshops.

In-Service Workshop Package

The in-service workshop package was prepared for use in Seventh-day Adventist in-service programs. It was designed specifically as an "awareness" demonstration model of moral education structure, activities, and materials as related to the values clarification and cognitive moral development approaches, and was intended for use in a full one-day workshop. The package was developed to include activities and materials as described below:

- 1) The workshop was introduced with an activity designed to engage participants in a discussion of the meaning and complexities of moral education.
- 2) Selected values clarification strategies and cognitive moral development dilemmas were gathered from a variety of sources for demonstration. These sample demonstration activities composed the major portion of the in-service workshop package.
- 3) Time was allotted for the participants to be engaged in an activity which gave them opportunity to discuss ways in which a continuing study of moral education might take place once the "awareness" workshop was concluded.
- 4) Handouts were prepared to give background information on values clarification and cognitive moral development, to give guidance in the "how-to" of dilemma and strategy presentation in the classroom, and to provide a bibliography of professional books and classroom materials related to moral education.
- 5) A small sample of moral education books and classroom materials was collected for in-service display. Books and materials representative of several approaches were included to give a broad view of items available for classroom use and teacher study.

Recommendations

As a result of this project on moral education the following recommendations seem to be justified:

- 1) It is suggested that any person interested in using the in-service workshop package as presented in this project first thoroughly review the literature as presented in Chapter II, becoming acquainted with the pros and cons of moral education, and the theory, strengths, and criticisms of values clarification and cognitive moral development.
- 2) Teachers in Seventh-day Adventist schools should be provided with further opportunities to increase their knowledge of moral education once the workshop is concluded. This might be accomplished through several methods:
 - a) The Seventh-day Adventist Department of Education could build up and make available through its lending library a wide variety of books, tapes, and films on moral education;

- b) Means should be provided for teachers to attend secular seminars and workshops on moral education;
 - c) Further in-service workshops should be designed by the Department of Education to focus on specific approaches to moral education which seem to be of particular interest to the teachers;
 - d) A moral education consultant might be made available to the teachers. This individual could travel from school to school, helping entire faculties or individual teachers set up a moral education program. This individual could also be available to actually go into classrooms and demonstrate specific approaches and corresponding activities for the teachers.
- 3) Study should be given to the development of a moral education curriculum suitable for use in all Seventh-day Adventist elementary schools, in order that moral education might take place in a more carefully planned and organized manner. It is suggested that this curriculum not be limited to the inculcation approach.
- 4) Before implementing a moral education curriculum in any school an in-service program for parents should be designed to inform them of the purposes and methods of moral education. This in-service program might take the form of group parent-teacher conferences or Home and School meetings specifically on the topic of moral education.

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APPENDICES

APPENDIX A

QUESTIONNAIRE

INTRODUCTORY LETTERS

FORM 1 MORAL/VALUE EDUCATION

General Information

Grade Level: 1 2 3 4 5 6 7 8 Principal: Age: 20-29 30-39 40-49 50-59 60-69; Sex: M F

Total number of teaching years: _____; Years in SDA schools: _____; Years in public schools: _____

Education level: BA/BS MA Other _____; Year last degree earned: _____; Institution where last degree earned: _____

Questionnaire

Note: The terms "moral/value education", "moral/value activities", and "moral/value approaches" will appear frequently in this questionnaire and may be defined as "those specific methods and activities used in education to develop morals and value thinking and behavior in children and adults."

Please respond to the following questions as honestly and candidly as possible.

1. Have you ever heard of Lawrence Kohlberg and his "moral reasoning" approach to moral/value education? () yes () no
2. Do you ever use the "moral reasoning" approach in your classroom? () yes () no
If yes, do you feel adequately prepared to use this approach? () yes () no
3. Do you ever use "moral dilemmas" or open-ended stories in your classroom? () yes () no
If yes, how often? () hardly ever () sometimes () often () frequently
4. Do you think moral problems can be solved in a variety of ways? () yes () no
5. Do you feel elementary school children should be allowed to consider various solutions to moral problems? () yes () no
If no, at what age do you think children should be allowed to consider varied solutions? _____
6. Have you ever heard of "value clarification"? () yes () no
7. Do you ever use "value clarification" strategies in the classroom? () yes () no
If yes, how often? () hardly ever () sometimes () often () frequently
8. Do you think it is important for children in the elementary school to understand what they value and why? () yes () no
9. Are there any areas in which elementary school children should be allowed to choose their own values? () yes () no
If no, do you feel children in the elementary school should be expected to adopt all the values of parents and teachers without question? () yes () no

0. Should elementary school children be exposed to the consequences of alternative value choices? () yes () no
1. Do you feel adequately prepared to use "value clarification" strategies? () yes () no
2. Are there any other approaches to moral/value education, other than moral reasoning and value clarification, with which you are familiar? () yes () no If yes, please identify: _____
3. Do you feel the religious instruction in SDA elementary schools adequately prepares children to deal with situations requiring moral/value decisions? () yes () no () uncertain
4. Do you think moral/value activities should have a distinct place in the curriculum? () yes () no () uncertain
5. Do you think moral/value activities should be integrated into the various curriculum areas rather than holding a distinct place? () yes () no () uncertain
- If yes, please check the areas into which you feel these activities could be integrated: () social studies () science () math () language arts () religion/worship () physical education
6. Are you aware of any books and materials available for use in moral/value education? () yes () no
7. Would you be interested in a source list of materials and books which would help you select and use moral/value activities in your classroom? () yes () no
8. Would you be interested in an in-service program which would give you an introduction to moral/value approaches and activities? () yes () no

Please rate yourself on the following statements according to your classroom behavior at the present time. Do not rate yourself according to what you think might be the "expected" answer, but on the basis of what you know to be your true behavior.

	Never	Hardly Ever	Some- times	Often	Almost Always	Always
1. I act as though I believe students are capable of self-directed learning.	_____	_____	_____	_____	_____	_____
2. I encourage students to use logical thinking & scientific methods of analyzing data in determining value choices.	_____	_____	_____	_____	_____	_____
3. I encourage students to be tolerant of others' value decisions.	_____	_____	_____	_____	_____	_____
4. I am accepting of student's value decisions even when they differ from my own.	_____	_____	_____	_____	_____	_____
5. I help students develop their own internal ordering of moral reasoning.	_____	_____	_____	_____	_____	_____
6. I attempt to transmit to students a respect for the universal values on which this country was founded.	_____	_____	_____	_____	_____	_____
7. I take time to examine my personal feelings, attitudes, and values.	_____	_____	_____	_____	_____	_____

	Never	Hardly Ever	Some- times	Often	Almost Always	Always
8. I am working on clarifying some of my own values.	_____	_____	_____	_____	_____	_____
9. I encourage students to weigh value options & consequences before making decisions.	_____	_____	_____	_____	_____	_____
10. I attempt to guide rather than direct student learning, and I let students think for themselves.	_____	_____	_____	_____	_____	_____
11. I encourage students to act publically upon the values they have chosen.	_____	_____	_____	_____	_____	_____
12. I encourage students to suggest their own alternatives to problems.	_____	_____	_____	_____	_____	_____
13. I ask students questions about what is important to them, what they prize in life.	_____	_____	_____	_____	_____	_____
14. I seek to instill my own values in my students.	_____	_____	_____	_____	_____	_____
15. I expose students to the consequences of value actions.	_____	_____	_____	_____	_____	_____
16. I seek to instill the values of the church in all students.	_____	_____	_____	_____	_____	_____
17. I encourage students to solve moral problems with a variety of solutions.	_____	_____	_____	_____	_____	_____
18. Please check if you would be interested in the results of this survey ()						
19. Feel free to use the space below for any comments or questions you may have regarding moral/value education in SDA schools.						



IDAHO CONFERENCE OF *Seventh-day Adventists*

7777 FAIRVIEW AVENUE, BOISE, IDAHO 83724 • TELEPHONE (208) 276-7864

January 20, 1979

Elementary Teachers
Idaho Conference

RE: MORAL/VALUE EDUCATION SURVEY

Dear Friends:

Recently there has been a new emphasis in the teaching of values. In Adventist education we have been dealing with moral/value education though information regarding our approach and the results of our instruction is rather limited.

Marsha Crow is involved in her Masters program with a major emphasis in moral/value education. The information that will result from this survey will help establish where we are in this vital area of Christian education.

Please respond carefully to each survey question in order to make the results as complete as possible. The elementary teachers of the Montana Conference are cooperating in this effort as well, which will increase the validity of the results by providing a greater base.

Thank you for your support and help in this project.

Blessings to you and yours.

Sincerely,

L. H. Opp
L. H. Opp
Educational Superintendent

Marsha Crow
7002 Petrie
Boise, Idaho 83704
February, 1979

Teachers and Principals
Montana Conference of SDA

Dear Colleagues:

I am currently in the process of completing my Master's program at Boise State University in Idaho and would appreciate a few moments of your time in the preparation of my Master's project.

Attached you will find a survey dealing with moral/value education in Seventh-day Adventist schools. The purpose of this survey is to gain insight into teacher attitudes toward moral/value education, as well as their familiarity with and use of various moral/value approaches.

While some of the questions are somewhat personal, all of the information you provide will be kept strictly confidential and will be used only in a tabulated form along with other teacher responses. Consequently, there is no need for you to identify yourself at any place in the survey. Please feel perfectly comfortable in responding in as candid and honest a manner as possible. Do not respond on the basis of how you think you might be expected to answer, but rather, according to your own honest appraisal of each question.

It will only take a few minutes to complete the survey, and your response will be of great help to me in the completion of my project. When you have filled in the survey, please return it to Elder Russell who will mail all the surveys back to me in bulk.

Thank you so much for your cooperation and assistance.

Sincerely,

Marsha Crow

Marsha Crow
A Fellow Teacher

Marsha Crow
7002 Petrie
Boise, Idaho 83704
January, 1979

Teachers and Principals
Idaho Conference of SDA

Dear Colleagues:

I am currently in the process of completing my Master's program at Boise State University in Idaho and would appreciate a few moments of your time in the preparation of my Master's project.

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It will only take a few minutes to complete the survey, and your response will be of great help to me in the completion of my project. As soon as you have filled in the survey, just slip it into the stamped return envelope and drop it in the mailbox. I would appreciate receiving all survey forms back by February 9, 1979, so that I can meet my project deadline.

Thank you so much for your cooperation and assistance!

Sincerely,

Marsha Crow

Marsha Crow
A Fellow Teacher

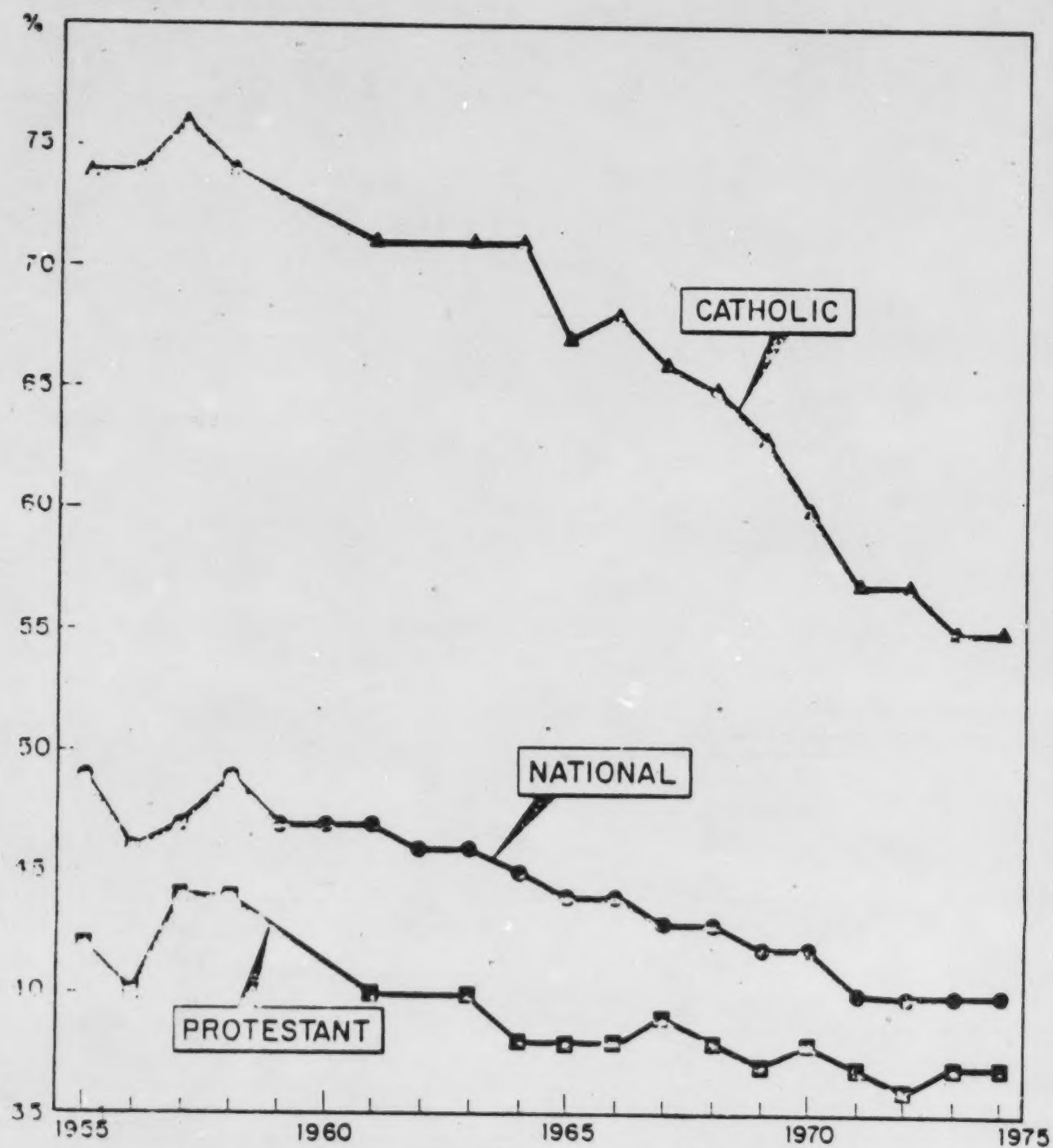
Enclosure: Survey

APPENDIX B

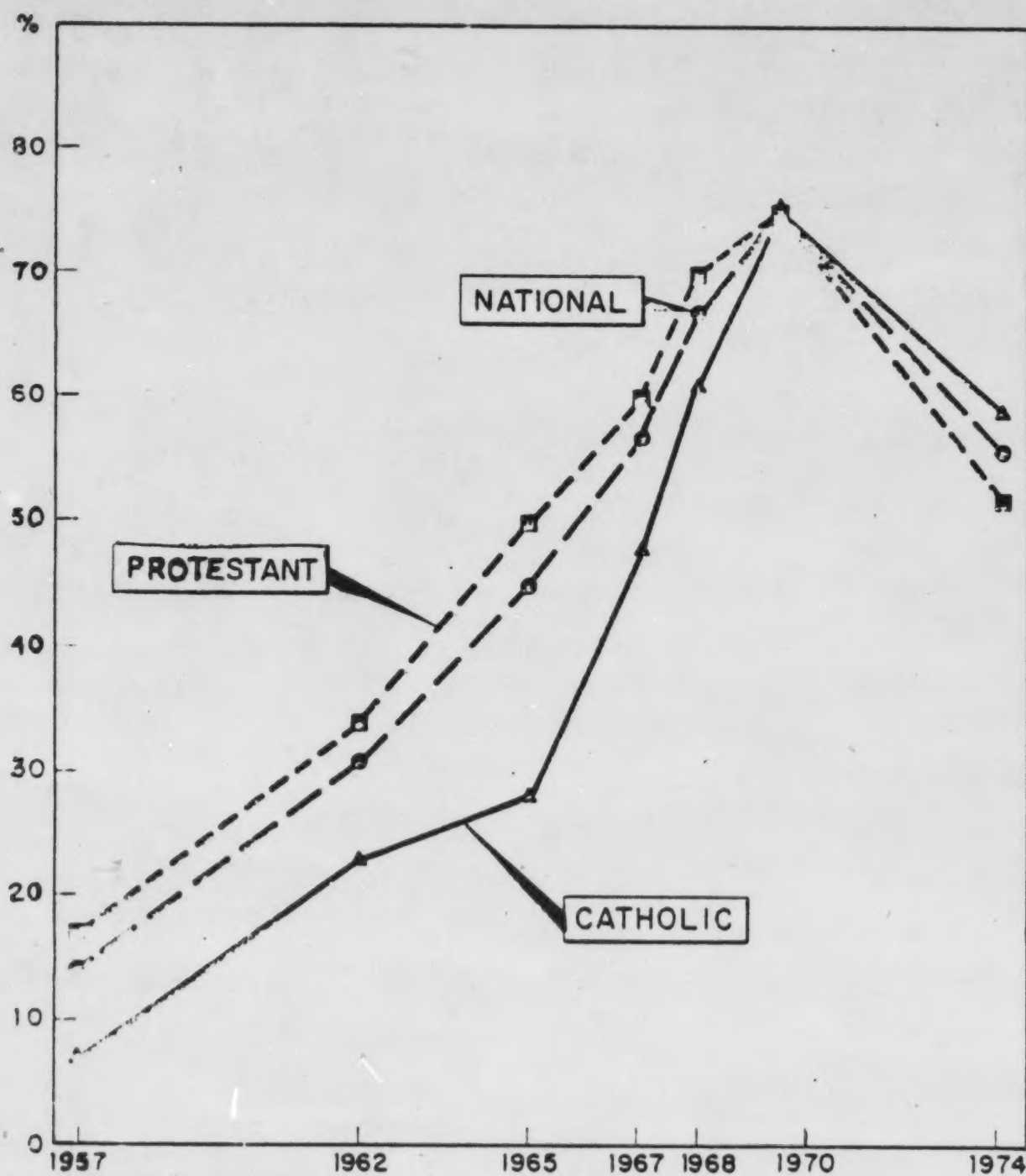
REPORT OF CHURCH ATTENDANCE

INFLUENCE OF RELIGION

CHURCH ATTENDANCE IN AVERAGE WEEK



PERCENT SAYING CHURCH IS LOSING INFLUENCE



INFLUENCE OF RELIGION

128

Question: "At the present time, do you think religion as a whole is increasing on American life or losing its influence?"

	<u>Increasing</u>	<u>Losing</u>	<u>No Difference</u>	<u>No Opinion</u>
NATIONAL	31%	56%	8%	5%
SEX				
Male	27	60	8	5
Female	34	52	8	6
RACE				
White	32	55	7	6
Non-White	26	60	11	3
EDUCATION				
College	33	57	6	4
High School	32	56	7	5
Grade School	25	54	12	9
REGION				
East	24	63	9	4
Midwest	33	55	6	6
South	36	50	8	6
West	32	56	7	5
AGE				
Total Under 30	37	53	5	5
18-24	37	54	5	4
25-29	37	52	6	5
30-49	28	59	8	5
50 & Older	29	55	10	6
INCOME				
\$20,000 & over	28	64	5	3
\$15,000 \$19,999	31	56	7	6
\$10,000 \$14,999	31	58	7	4
\$ 7,000 \$ 9,999	36	54	6	4
\$ 5,000 \$ 6,999	30	55	11	4
\$ 3,000 \$ 4,999	39	45	8	8
Under \$3,000	24	56	9	11
POLITICS				
Republican	28	54	13	5
Democrat	30	59	7	4
Independent	34	54	6	6
RELIGION				
Protestant	34	52	8	6
Catholic	30	59	7	4
OCCUPATION				
Prof & Bus	31	59	7	3
Clerical & Sales	37	54	7	2
Min Workers	29	57	8	6
CITY SIZE				
1,000,000 & over	25	63	8	4
500,000-999,999	27	64	5	4
50,000-499,999	33	58	6	3
2500-49,999	34	46	12	8
Under 2,500 Rural	32	52	9	7
MARITAL STATUS				
Married	30	57	7	6
Single	31	60	4	5
Widowed Divorced	35	44	14	7

INFLUENCE OF RELIGION

	<u>Increasing</u>	<u>Losing</u>
	31%	56%
1974	14	75
1970	14	70
1969	18	67
1968	23	57
1967	33	45
1965	45	31
1962	69	14

APPENDIX C

OVERVIEW OF TYPOLOGY OF VALUES EDUCATION APPROACHES

Overview of Typology of Values Education Approaches

Approaches	Purposes	Methods	Examples of Materials Title	Developers
Inculcation	To instill or internalize certain values in students To change the values of students so they more nearly reflect certain desired values	modeling; positive and negative reinforcement; mocking; nagging; manipulating alternatives; providing incomplete or biased data; games and simulations; role playing; discovery learning	<i>Human Values Series</i> <i>Coronado Plan: Teacher's Guides</i>	Blanchette et al. (1970) Bensley (1974)
Moral Development	To help students develop more complex moral reasoning patterns based on a higher set of values To urge students to discuss the reasons for their value choices and positions, not merely to share with others, but to foster change in the stages of reasoning of students	moral dilemma episodes with small-group discussion relatively structured and argumentative	<i>First Things: Values</i> "Teaching Strategies for Moral Dilemmas"	Kohlberg and Selman (1970) Galbraith and Jones (1975)
Analysis	To help students use logical thinking and scientific investigation to decide value issues and questions To help students use rational, analytical processes in interrelating and conceptualizing their values	structured rational discussion that demands application of reasons as well as evidence; testing principles; analyzing analogous cases; debate; research	<i>Public Issues Series</i> <i>Analysis of Public Issues Program</i> <i>Values Education</i>	Oliver and Newmann (1967-72) Shaver and Larkins (1973) Metcalf (1971)
Clarification	To help students become aware of and identify their own values and those of others To help students communicate openly and honestly with others about their values To help students use both rational thinking and emotional awareness to examine their personal feelings, values, and behavior patterns	role-playing games; simulations; contrived or real value-laden situations; in-depth self-analysis exercises; sensitivity activities; out-of-class activities; small group discussion	<i>Decisions and Outcomes</i> <i>Values and Teaching</i> <i>Values Clarification</i> <i>Values in Action</i> <i>Scholastic Contact Series</i> <i>A Probe into Values</i>	Gelatt et al. (1973) Raths et al. (1966) Simon et al. (1972) Shattell and Shattell Goodykoontz (196) Church (1973)
Action Learning	Those purposes listed for analysis and clarification To provide students with opportunities for personal	the methods listed for analysis and clarification as well as action projects within the school and community	<i>Finding Community</i> <i>Social Action</i>	Jones (1971) Newmann (1972)

APPENDIX D

VALUES CLARIFICATION TESTING DEVICES

FORM FOR MEASURING THE DEGREE OF VALUE-RELATED BEHAVIOR PROBLEMS

Student Name _____

DIRECTIONS: Please rate the above student on the frequency and acuteness with which he exhibits each of the eight types of behaviors listed below. Use the scale provided for your ratings. An elaboration of the meaning of each type of behavior is available if you would like.

Apathetic: frequency this student exhibits this trait _____
acuteness of this behavior for this student _____

Flightiness: frequency _____
acuteness _____

Uncertainty: frequency _____
acuteness _____

Inconsistency: frequency _____
acuteness _____

Drifting: frequency _____
acuteness _____

Conformity: frequency _____
acuteness _____

Dissension: frequency _____
acuteness _____

Role-playing: frequency _____
acuteness _____

Frequency Scale

- 0 - Never
- 1 - Almost never
- 2 - Perhaps every few months
- 3 - Monthly, on the average
- 4 - Several times monthly
- 5 - Weekly
- 6 - Several times weekly
- 7 - Daily
- 8 - Several times daily
- 9 - Hourly
- 10 - Constantly

Acuteness Scale

- 0 - Not at all
- 1 - Extremely mild
- 2 - Mild
- 3 - Medium
- 4 - Relatively acute
- 5 - Acute
- 6 - Extremely acute

Taken from Values and Teaching
Raths, et al, 1966

WHO IS LIKE THIS?

- 1) I do not seem to be interested in anything. I sit quietly, dully, passively, bored much of the time in school and out of school. I don't care one way or the other. I am apathetic, disinterested.
 - a) What students are VERY MUCH like this?
 - b) What students are SOMEWHAT like this?
- 2) I am flighty. I am interested in a lot of things, but only for fleeting moments, then I get interested in something entirely different. I can get started, but I don't seem to follow through. I am attracted to a million things, but I don't stick with anything long enough to do something about it. I fly rapidly from this to that.
 - a) What students are VERY MUCH like this?
 - b) What students are SOMEWHAT like this?
- 3) I am considered good-looking. I look like people in movies or in pictures. Some people might call me handsome or beautiful.
 - a) What students are VERY MUCH like this?
 - b) What students are SOMEWHAT like this?
- 4) It's hard for me to make up my mind. I take a long time to make decisions. I am full of doubts. I am often very uncertain.
 - a) What students are VERY MUCH like this?
 - b) What students are SOMEWHAT like this?
- 5) I am very inconsistent. Today I may be for something, but tomorrow I may be against it. It's hard to tell what side I will be on. I say this, but I do that. Or sometimes I say one thing, and then, later, say just the opposite.
 - a) What students are VERY MUCH like this?
 - b) What students are SOMEWHAT like this?
- 6) I just seem to drift. I go from here to there without having much to do with it. And I don't care much. I go the way events take me. I don't struggle. Some people might call me a drifter.
 - a) What students are VERY MUCH like this?
 - b) What students are SOMEWHAT like this?

- 7) I am well-coordinated. I may not be strong, but I can control my motions and can play sports very well. Some people say I am graceful. I am not at all clumsy.
- a) What students are VERY MUCH like this?
b) What students are SOMEWHAT like this?
- 8) I like to conform to what is expected of me. I may conform to what a grown-up wants. I may conform to what other kids want. I may have one person to follow and I do whatever that person wants. But I don't want to be independent. I like to follow someone else's lead.
- a) What students are VERY MUCH like this?
b) What students are SOMEWHAT like this?
- 9) I am just the opposite of a conformer--I like to dissent, to argue with anyone and everyone, to take the opposite point of view. I seem to be against most everything. I like to argue, complain, dissent.
- a) What students are VERY MUCH like this?
b) What students are SOMEWHAT like this?
- 10) I like to make believe that I am somebody else. I often play roles, pretending that I am somebody different, right in the classroom or outside. I like to act even when there is no play.
- a) What students are VERY MUCH like this?
b) What students are SOMEWHAT like this?

Note: Rath indicated that items #3 and #7 are included as control items "to disguise the nature of the instrument somewhat," as this sheet may be used in a classroom with students answering each question with classmates they feel apply.

Taken from Values and Teaching
Raths, et al, 1966

APPENDIX E

KOHLBERG'S STAGES OF MORAL DEVELOPMENT

KOHLBERG'S STAGES OF MORAL DEVELOPMENT

PRECONVENTIONAL LEVEL

At this level the child is responsive to such rules and labels as good or bad and right or wrong. He interprets these labels in purely physical or hedonistic terms: If he is bad, he is punished; if he is good, he is rewarded. He also interprets the labels in terms of the physical power of those who enunciate them--parents, teachers and other adults. The level comprises the following two stages:

Stage 1: punishment and obedience orientation

The physical consequences of action determine its goodness or badness regardless of the human meaning or values of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority, the latter being stage 4.

Stage 2: instrumental relativist orientation

Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms similar to those of the marketplace. Elements of fairness, reciprocity and equal sharing are present, but they are always interpreted in a pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours," not of loyalty, gratitude or justice.

CONVENTIONAL LEVEL

At this level maintaining the expectations of the individual's family, group or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is one not only of conformity to the social order but of loyalty to it, of actively maintaining, supporting and justifying the order, and of identifying with the persons or group involved in it. This level comprises the following two stages:

Stage 3: interpersonal concordance or "good boy-nice girl" orientation

Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is majority or "natural" behavior. Behavior is frequently judged by intention: "He means well" becomes important and one earns approval by "being nice."

Stage 4: "Law and order" orientation

Authority, fixed rules and the maintenance of the social order are valued. Right behavior consists of doing one's duty, showing respect for authority and maintaining the social order for its own sake.

POSTCONVENTIONAL LEVEL

At this level there is a clear effort to reach a personal definition of moral values--to define principles that have validity and application apart from the authority of groups or persons and apart from the individual's own identification with these groups. This level again has two stages:

Stage 5: social-contract legalistic orientation

Generally, this stage has utilitarian overtones. Right action tends to be defined in terms of general individual rights and in terms of standards that have been critically examined and agreed upon by the whole society. There is a clear awareness of the importance of personal values and opinions and a corresponding emphasis on procedural rules for reaching consensus. Other than that which is constitutionally and democratically agreed upon, right is a matter of personal values and opinion. The result is an emphasis both upon the "legal point of view" and upon the possibility of making rational and socially desirable changes in the law, rather than freezing it as in the "law and order" stage 4. Outside the legal realm, free agreement is the binding element of obligation. This is the "official" morality of the U.S. government and the Constitution.

Stage 6: universal ethical-principle orientation

Right is defined by the conscience in accord with self-chosen ethical principles, which in turn are based on logical comprehensiveness, universality and consistency. These principles are abstract and ethical (the golden rule, the categorical imperative); they are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of human rights, and of respect for the dignity of human beings as individual persons.

Taken from: Lawrence Kohlberg
Phi Delta Kappan, June 1975

APPENDIX F

DEMOGRAPHIC DATA

DEMOGRAPHIC DATA GATHERED FROM QUESTIONNAIRE

AGE: Average age of respondents was 39

SEX: 62% male

38% female

TOTAL NUMBER OF TEACHING YEARS:

Average number of teaching years was 9.25

EDUCATIONAL LEVEL:

61% of the respondents had a BA or BS degree

36% of the respondents had a MA degree

3% of the respondents held only a provisional certificate

YEAR LAST DEGREE EARNED:

The last year a degree was earned was averaged as being 1970

INSTITUTION WHERE LAST DEGREE EARNED:

76% of the respondents earned their last degree at a Seventh-day Adventist institution

24% of the respondents earned their last degree in a secular institution

APPENDIX G

MORAL EDUCATION STATEMENTS

SMALL GROUP WORKSHEET

MORAL EDUCATION STATEMENTS

(Assertion/Statement Activity)

When students have been helped to develop the vocabulary and conceptual tools for value analysis, it is less likely that you will be accused of indoctrination--even when you do take stands on moral issues.

It is justifiable to build emotive commitment to the values basic to a democratic society. It is not justifiable to indoctrinate specific judgments based on those values.

Curricula can, and should be, "value free."

Moral education is simply helping children make correct moral choices.

Moral education is too important to be left to chance; it should be a formal part of the school curriculum.

As a teacher "the question. . . is not whether you will deal with values or whether your values will affect what you do. It is rather, what will you do about values, and will you be aware of the influence of your own values and make it as conscious and rational as possible?"

"Thinking involves risk. When you encourage students to think, the end product cannot be guaranteed, and it may deviate substantially from what parents (teachers, administrators) would like.

". . . if we divorce schools and their curriculum from the guts and hopes of human beings, then we can expect students to find them gutless and hopeless." Mark Shedd

Children enter school as question marks and leave as periods.

Moral education should be limited to the "hidden" or "informal" curriculum.

There is no such thing as a "value free" curriculum.

Teachers are obligated to encourage commitment to the basic values of society.

Teachers should include value questions in their curriculum because "controversy is good."

People learn to make responsible value choices by being allowed to make choices--not by being made to do what is "good" for them.

If you refuse to let students know where you stand on issues, your refusal may be interpreted as relativistic. Such a stance certainly does not provide a model of involvement in decision-making appropriate to a democratic society.

From a pragmatic point of view it is important to have a rationale for values education to enable you to explain and defend your teaching behavior to parents and administrators.

Value decisions involve clear-cut value choices. We make the decision by choosing one value and rejecting the other.

It is fair to say that one does not hold a particular value unless he or she acts according to that value.

A teacher should not express his/her own beliefs (values) in the classroom or during out-of-class discussions with students.

School children are not mature enough to make value decisions. To ask them to do so will only confuse and frustrate them.

Value conflict, intrapersonal and interpersonal, is normal and inevitable. In the immediate situation, one value takes precedence over another.

A goal of moral education is to help people be consistent in their values.

The right to choose--to make value choices--is an essential characteristic of humanness.

"Human dignity" is the central democratic value from which values of majority rule and minority rights are derived. Teachers are obligated to encourage emotive commitment to these basic values of society.

"Instead of giving young people the impression that their task is to stand a dreary watch over the ancient values, we should be telling them the grim but bracing truth that it is their task to recreate those values continuously in their own time." John Gardner

Students tend to value school in terms of its relevance to the world "out there"--especially as this world touches on his or her own life.

"A rationale (for moral education), like the person who is attempting to develop it, evolves and is always in the process of becoming."

"Moral education is the direct and indirect intervention of the school which affects both moral behavior and the capacity to think about issues of right and wrong."

"No social science makes any sense unless it studies values and evaluation."
Kenneth Boulding

Science should be taught without considering moral implications.

A goal of moral education should be to help children develop into reflective independent thinkers.

There are specific morals and values which should be a part of the school curriculum.

ASSERTION/STATEMENT ACTIVITY

Small Group Worksheet

First, please take a few minutes to acquaint yourselves with each other. Then, as a group, work on the items listed below:

- 1) What major differences can you identify among the various statements in your group? (Verbal discussion only)
- 2) Identify an opposite position for each of the statements held by the members of your group. (Verbal discussion only)
- 3) Which of the statements can you by group consensus accept or reject? Using two pieces of newsprint, list the statements that you accept and those which you reject. (Verbal and written)

APPENDIX H

OUTLINE OF WORKSHOP ACTIVITIES

(TRANSPARENCY)

OUTLINE OF WORKSHOP ACTIVITIES

- I. Get-Acquainted-Assertion/Statement Activity
- II. Introduction to the Workshop
- III. Values Clarification

B R E A K

- IV. Cognitive Moral Development
- V. Plans for Future Study

APPENDIX I

THE VALUING PROCESS

(TRANSPARENCY)

THE VALUING PROCESS

- CHOOSING: 1) Freely
2) From alternatives
3) After thoughtful consideration of the
the consequences of each alternative
- PRIZING: 4) Cherishing, being happy with the choice
5) Willing to affirm the choice publically
- ACTING: 6) Doing something with the choice
7) Repeatedly, in some pattern of life

APPENDIX J

TWENTY THINGS I LOVE TO DO SHEET

TWENTY-THINGS-I-LOVE-TO-DO SHEET

Things I Love to Do:	A/O	\$	R	B	1-5
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					
11.					
12.					
13.					
14.					
15.					
16.					
17.					
18.					
19.					
20.					

Interpretation of Symbols:

A/O: Put A if you prefer to do the activity alone; O if you prefer to do it with others

\$: Put \$ if this activity costs more than \$5 each time you do it, or if there was an initial outlay of money

R: Put R if this activity involves an element of risk, either physical, emotional, or intellectual

- 8: Put B beside three activities which you want to become really better at doing.
- 1-5: Rank order the five activities you enjoy doing the most. The best-loved activity should be numbered 1, the second best 2, etc.

"I LEARNED STATEMENTS. . ."

Study the strategy just completed carefully. What have you learned about yourself and what you value in life? Using the following sentence starters, make several statements regarding what you have learned. Prepare one statement you would be willing to share publically with the group.

"I learned that. . ."

"I noticed that. . ."

"I realized that. . ."

"I was pleased that. . ."

"I was surprised that. . ."

"I was unhappy that. . ."

[illegible]

APPENDIX K

HEINZ' DILEMMA

HEINZ'S DILEMMA

In Europe, a widow was near death from a particularly severe form of cancer. There was one drug that might save her. A druggist in the town had recently developed it, and it was still in the experimental stages. The drug was expensive to make, but the druggist still charged ten times what it cost him. He paid \$200 for the ingredients and charged \$2000 for enough of the drug to cure a patient.

The widow had no children and no close family in the town. Her neighbors, Mr. and Mrs. Heinz, knew her, but she was not one of their closest friends. It soon became clear, however, that no one else would help her. The Heinzes were poor and could get together only half of the \$2000 it took to buy the drug. The druggist refused to lower his price, claiming that he had worked hard for many years to invent the drug and deserved to make money from it. But without the drug, the widow seemed sure to die.

Question: Should Heinz steal the drug to save the dying woman?
Why or why not?

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401 255 (32)

LESSON PLANS FOR THE THREE DILEMMAS

You may wish to make duplicating masters of the three dilemmas that appear on Handouts 12, 13, and 14 so that each student can have copies of the dilemmas to read. A general plan for handling a discussion of these three dilemmas follows. Questions for each dilemma are also provided.

1. Introduce the dilemma or have students read it. Then review the facts of the situation: identify the protagonist; clarify terms, facts, and circumstances.
2. Describe alternative choices available to the protagonist and ask students to take a tentative position on the appropriate action for the protagonist. See number 2 on page 3 of Handout 11 for procedural suggestions.
3. Divide the class into small groups to discuss their reasons. See number 3 on pages 3 and 4 of Handout 11 for suggestions for small-group deployment.
4. Reconvene class for large-group discussion. Use the questions that follow to guide discussion. Refer to page 5 of Handout 11 for a summary of the types of questions that are useful in moral discussion.
5. Conclude the discussion. Ask students to consider the following questions:
 - (1) Now what do you think the protagonist should do?
 - (2) What is the most important reason for doing it?

Questions for Heinz's Dilemma

1. Would it make any difference to you if the dying woman were Heinz's wife rather than a neighbor? Why or why not? If it were some other member of his family? Why or why not?
2. If the widow had helped the Heinz family many times in the past, would that make any difference to you? Why or why not?
3. What is more important to you, helping a friend or obeying the law? Why?
4. What would the dying woman want Heinz to do? The druggist? The police? The Heinz family?
5. Suppose that Mr. Heinz stole the drug, was caught by the police, and was convicted. Should the judge give him any sentence? Why or why not?

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APPENDIX L

FILMSTRIP WORKSHEET

Directions: Answer the following questions after viewing Part 2: "The Theory."

1. What makes a moral dilemma different from problems that do not involve moral considerations?

2. How many levels of moral reasoning has Kohlberg identified? _____
How many stages? _____

3. Which is more important in the determination of a stage of moral thought: what a person thinks that a protagonist in a moral dilemma should do, or the reasoning that the person uses? _____

Why? _____

4. Define the term *stage of moral thought*. _____

5. Answer *yes* or *no*.

Do people move through the stages in sequence? _____

Can people skip stages? _____

Do the stages apply to non-Western cultures? _____

Have most adult Americans reached Stage 5 thought? _____

Have moral discussions based on hypothetical dilemmas facilitated stage development? _____

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6. Why do people prefer higher stages of moral thought?

7. Why do moral discussions promote stage change?

8. Suppose a person reasons mostly at Stage 3. Will that person understand arguments at stages 1 and 2? _____ Stage 4? _____ Stage 5? _____

9. What does your answer to question 8 imply about the ability of most Americans to understand the principles underlying the Declaration of Independence and the Constitution?

10. How does moral thought relate to moral action? _____

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• APPENDIX M

WORKSHOP HANDOUTS

AN OVERVIEW OF VALUES CLARIFICATION

Main Proponents

Louis Raths
 Sidney Simon
 Howard Kirschenbaum
 Merrill Harmin

Theory

The values clarification approach is based upon a seven-step valuing process given below:

- Choosing: 1) Freely
- 2) From alternatives
- 3) After thoughtful consideration of the consequences of each alternative
- Prizing: 4) Cherishing, being happy with the choice
- 5) Willing to affirm the choice publically
- Acting: 6) Doing something with the choice
- 7) Repeatedly, in some pattern of life

The goal of the approach is to develop young people who are purposeful, positive, enthusiastic, and proud. These characteristics are to be developed through activities and strategies designed to help students identify and clarify personal values. According to this theory, a true value will meet all seven criteria found in the valuing process.

Methods Used in the Approach

- 1) Large & small group discussion
- 2) Individual & group work
- 3) Hypothetical, contrived, & real dilemmas
- 4) Rank orders & forced choices
- 5) Sensitivity & listening techniques
- 6) Songs & artwork
- 7) Games & simulations
- 8) Personal journals
- 9) Interviews
- 10) Self-analysis worksheets
- 11) Clarifying responses
- 12) Role playing
- 13) Weekly reaction sheets
- 14) Open-ended questions
- 15) Voting
- 16) Continuums

Major Strengths of the Approach

- 1) Large number of strategies and activities available for classroom use
- 2) Easy to learn to use with little training
- 3) Non-indoctrinative
- 4) Easily combined with other approaches to moral education
- 5) Used easily in many settings such as classrooms, counseling, and religious groups

Major Criticisms of the Approach

- 1) Ethically relative--all values considered to be equal, no moral opinions better than any other
- 2) Fails to distinguish moral from non-moral issues
- 3) Invades the privacy of individuals and their families
- 4) Ignores importance of facts in making value choices and decisions
- 5) Theory is weak; research showing it really accomplishes changes in behavior inadequate
- 6) Validity and importance of the seven steps severely questioned

VALUES CLARIFICATION
Guidelines for Leaders

- 1) Acknowledge your own continuing search for values.
- 2) Be open and forthright in stating your own beliefs.
- 3) Do not ask for or expect agreement from anyone else.
- 4) Let the children express their points of view before you express yours.
- 5) Be shock-proof.
- 6) Use only one strategy at a session.
- 7) Keep your sense of humor.
- 8) Don't push too hard.
- 9) Begin with issues about which you don't have very strong feelings.
- 10) Raise only those issues that you think your children are old enough to make judgments on.
- 11) Do not use values clarification to manipulate your children.
- 12) Plan your values clarification sessions.
- 13) The starter of the strategy always participates.

Taken from: Helping Your Child Learn Right From Wrong
Sidney Simon and Sally Olds
McGraw-Hill Book Company, 1976

VALUES CLARIFICATION
Groundrules for Participants

- 1) No one jumps on anyone else.
- 2) There are no "right" or "wrong" answers, attitudes, or responses.
- 3) Only one person talks at a time, and nobody interrupts.
- 4) Everyone has the option of "passing" at any time.
- 5) No "killer statements" that put other people down.
- 6) No self put-downs.
- 7) Changing one's mind is a sign of growth.

Taken from: Helping Your Child Learn Right from Wrong
Sidney Simon and Sally Olds
McGraw-Hill Book Company, 1976

CLARIFYING RESPONSES

Essential Elements of the Clarifying Response

- 1) The clarifying response avoids moralizing, criticizing, giving values, or evaluating. The adult excluded all hints of "good" or "right" or "acceptable," or their opposites, in such responses.
- 2) It puts the responsibility on the student to look at his behavior or his ideas and to think and decide for himself what it is he wants.
- 3) A clarifying response also entertains the possibility that the student will not look or decide or think. It is permissive and stimulating, but not insistent.
- 4) It does not try to do big things with its small comments. It works more at stimulating thought relative to what a person does or says. It aims at setting a mood. Each clarifying response is only one of many; the effect is cumulative.
- 5) Clarifying responses are not used for interview purposes. The goal is not to obtain data, but for the student to clarify his ideas and life if he wants to do so.
- 6) It is not usually an extended discussion. The idea is for the student to think, and he usually does that best alone, without the temptation to justify his thoughts to an adult.
- 7) Clarifying responses are often for individuals. Values are personal things. The teacher often responds to one individual, although others may be listening.
- 8) The teacher doesn't respond to everything everyone says or does in a classroom.
- 9) Clarifying responses operate in situations in which there are no "right" answers, such as situations involving feelings, attitudes, beliefs, or purposes. They are not appropriate for drawing a student toward a predetermined answer. They are not questions to which the teacher has an answer ahead in mind.
- 10) Clarifying responses are not mechanical things that carefully follow a formula. They must be used creatively and with insight, but with their purpose in mind: when a response helps a student clarify his thinking or behavior, it is considered effective.

Thirty Clarifying Responses

- 1) Is this something you prize?
- 2) Are you glad about that?
- 3) How did you feel when that happened?
- 4) Did you consider any alternatives?
- 5) Have you felt this way for a long time?
- 6) Was that something that you yourself selected or chose?
- 7) Did you have to choose that; was it a free choice?
- 8) Do you do anything about that idea?
- 9) Can you give me some examples of that idea?
- 10) What do you mean by ____; can you define that word?
- 11) Where would that idea lead; what would be its consequences?
- 12) Would you really do that or are you just talking?
- 13) Are you saying that . . . [repeat]?
- 14) Did you say that . . . [repeat in some distorted way]?
- 15) Have you thought much about that idea (or behavior)?
- 16) What are some good things about that notion?
- 17) What do we have to assume for things to work out that way?
- 18) Is what you express consistent with . . . [note something else the person said or did that may point to an inconsistency]?
- 19) What other possibilities are there?
- 20) Is that a personal preference or do you think most people should believe that?
- 21) How can I help you do something about your idea?
- 22) Is there a purpose back of this activity?
- 23) Is that very important to you?

- 24) Do you do this often?
- 25) Would you like to tell others about your idea?
- 26) Do you have any reasons for (saying or doing) that?
- 27) Would you do the same thing over again?
- 28) How do you know it's right?
- 29) Do you value that?
- 30) Do you think people will always believe that (or have always believed that)?

AN OVERVIEW OF COGNITIVE MORAL DEVELOPMENT

Main Proponent

Lawrence Kohlberg

Theory

The cognitive moral development theory is based on a belief in the existence of six stages of moral reasoning arranged in three levels of two stages each. These stages are given below:

PRECONVENTIONAL LEVEL

- Stage 1 - Punishment & Obedience Orientation
- Stage 2 - Self-Benefit

CONVENTIONAL LEVEL

- Stage 3 - Acceptance by Others
- Stage 4 - Maintenance of the Social Order

POSTCONVENTIONAL LEVEL

- Stage 5 - Contract Fulfillment
- Stage 6 - Ethical Principle

Research has revealed that these six stages have the following characteristics:

- 1) They are universal and cross-cultural.
- 2) Movement through the stages is in an invariant sequence, with movement always being forward, and with stages never being skipped.
- 3) Individuals vary in their rate of movement through the stages, as well as in the level of reasoning attained; movement through the stages may cease at any time.
- 4) Each stage is a stage of higher reasoning and is therefore better.
- 5) Individuals reason predominately at one stage, and use the stages directly above or below as secondary thinking patterns.
- 6) Individuals understand moral arguments at their predominant stage, at all stages below their own, and sometimes (and occasionally two) stages above their own. They generally prefer the highest stage of reasoning that they can understand.

- 7) Movement through the stages requires exposure to a higher stage of reasoning, as well as personal conflict regarding "right" action. This movement can be stimulated in classroom settings through the use of moral dilemmas.
- 8) Moral reasoning is related to moral action.

Goal of the Approach

The major goal of this approach is to foster movement through the stages of moral reasoning.

Methods Used in Approach

The moral dilemma is the primary method used to foster stage growth.

Role of the Teacher

The role of the teacher in this approach is as follows:

- 1) To present moral dilemmas to the class;
- 2) To involve students in successful discussion of the dilemma;
- 3) To be able to identify each student's stage of moral reasoning;
- 4) To communicate with each student at the stage directly above his own;
- 5) To create personal conflict in each student by helping them think through the following questions:
 - a) What are the genuine moral conflicts involved in the dilemma?
 - b) What reasoning am I using in solving the conflicts?
 - c) What are the inconsistencies and inadequacies in my thinking?
 - d) How can I resolve these inconsistencies and inadequacies?

Major Strengths of the Approach

- 1) It is non-indoctrinative.
- 2) It has a well-defined goal--the stimulation of movement through the stages of reasoning.

Major Criticisms of the Approach

- 1) There are reservations regarding the stages:
 - a) Are they really universal?
 - b) Do they always follow an invariant sequence?
 - c) Are higher stages really better than lower stages?
 - d) Are there actually six stages, or only five?

- 2) Difference of opinion regarding whether moral judgment actually results in moral action.
- 3) It is a difficult approach for teachers to implement in the classroom without prior training and knowledge.

Handout 3

LEVELS AND STAGES OF MORAL DEVELOPMENT

The Preconventional Level (Stages 1 and 2)

At this level, the power of authority figures or the physical or hedonistic consequences of actions, such as punishment, reward, or exchange of favors determine moral judgment. The level has the following two stages.

Stage 1: The Punishment and Obedience Orientation

At this stage, the physical consequences of doing something determine whether it is good or bad. People at Stage 1 think about avoiding punishment or earning rewards, and they defer to authority figures with power over them.

Stage 2: The Instrumental Relativist Orientation

At Stage 2, moral judgment leads to action that satisfies one's own needs and sometimes meets the needs of others. Stage 2 thought often involves elements of fairness, but always for pragmatic reasons, rather than from a sense of justice or loyalty. Reciprocity, a key element in Stage 2 thought, is a matter of "you scratch my back and I'll scratch yours."

The Conventional Level (Stages 3 and 4)

People at this level value maintaining the expectations of their family, group, or nation for their own sake and regardless of immediate consequences. People at the conventional level show loyalty to the social order and actively maintain, support, and justify it. This level has the following two stages.

Stage 3: The Interpersonal Sharing Orientation

At this stage, people equate good behavior with whatever pleases or helps others and with what others approve of. Stage 3 people often conform to stereotypical ideas of how the majority of people in their group behave. They often judge behavior by intentions, and they earn approval by being "nice."

Stage 4: The Societal Maintenance Orientation

Stage 4 thought orients toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, or maintaining the given social order for its own sake.

The Principled Level (Stages 5 and 6)

At this level, people reason according to moral principles which have validity apart from the authority of the groups to which the individuals belong. This level has the following two stages.

Stage 5: The Social Contract, Human Rights, and Welfare Orientation

People at Stage 5 tend to define right action in terms of general individual rights and standards which have been examined critically and agreed upon by the society in a document such as the Declaration of Independence, rather than unquestioningly accepting authority as in Stage 4. Stage 5 thinkers stress the legal point of view, but they emphasize the possibility of changing laws after rational consideration of the welfare of the society. Free agreement and contract bind people together where no laws apply.

Stage 6: The Universal Ethical Principle Orientation

At Stage 6, people define the right by the decision of their conscience guided by ethical principles such as respect for human personality, liberty compatible with the equal liberty of all others, justice, and equality. These principles appeal to logical comprehensiveness, universality, and consistency. Instead of being concrete rules, they are abstract ethical principles.

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LEADING MORAL DISCUSSIONS

Each moral dilemma presents a situation in which the central character has to decide between alternative possibilities for action on a moral issue. To use moral dilemmas successfully in the classroom, the teacher should possess certain skills as well as knowledge of the characteristics and goals of moral discussion.

Teacher Skills

First, the teacher must be able to establish a nonthreatening classroom atmosphere where students are not intimidated when their comments are challenged by one another or by the teacher.

Second, in order to have productive moral discussions, the teacher must be able to organize class time and move students efficiently from small group to large group activities.

Third, the teacher must be able to encourage student interaction and avoid the tendency to respond immediately to student comments with his or her own opinions.

Finally, the teacher must develop skill in intervening with appropriate questions to keep discussion flowing.

As teachers become familiar with Kohlberg's research, they find that they can identify reasoning at stages 2, 3, and 4, the stages commonly used by high school students, and that they can ask questions that expose students to higher-stage reasoning. With a little practice, teachers quickly master these skills and find that moral discussions add a new dimension to their classes. Students enjoy talking about moral dilemmas because they feel they are discussing things that really matter in their lives. As teachers and students become comfortable with the open-ended approach, they frequently spontaneously engage in short moral discussions. Informal moral discussions develop out of the curriculum when students recognize in their class work issues and problems that have come up in the moral dilemmas that have been formally presented to them. Spontaneous discussions of this type often take no more than five or ten minutes of class time. Yet they are particularly valuable because they grow naturally out of the curriculum.

Characteristics and Goals of Moral Discussions

Good moral discussions have four major characteristics.

1. A moral discussion is open-ended. The conversation centers on the reasoning used to justify recommended action on the issues involved in a dilemma, rather than on the action itself. Hence there are no right or wrong answers. The discussion focuses on why the protagonist should or should not act in a certain way. There is no attempt to reach agreement on a solution to the dilemma.
2. A nonthreatening classroom atmosphere is a basic prerequisite for a moral discussion. Because the discussion stresses reasoning, students need to feel completely free to express their opinions without fear of embarrassment or disapproval. Seating should be informal with chairs arranged in a circle to make conversation comfortable and easy.

3. Students talk mainly to one another. This is in contrast to traditional class discussions where much of the conversation consists of interchanges between the teacher and individual students. In moral discussions, students question and challenge one another's reasoning, and the teacher intervenes where necessary to keep the discussion focused on the dilemma.

4. A moral discussion exposes students to moral reasoning at different stages of the Kohlberg scale in two specific ways. The teacher encourages those students who reason at stages that are next to each other on the scale to challenge one another's arguments. In addition, the teacher guides the discussion through the use of appropriate questions that stimulate moral reasoning.

Moral discussions can help students progress toward at least five sets of goals or objectives: (1) developing listening and discussion skills; (2) developing self-esteem and self-knowledge; (3) developing positive attitudes toward school; (4) developing moral reasoning; (5) and developing knowledge of important concepts.

1. Listening and discussion skills become very important as students question and challenge each other's arguments. The continuous student interaction in a moral discussion demonstrates to students the need to listen carefully to one another as well as to the teacher and to express their own ideas clearly. Moral discussions provide a comfortable and appropriate setting for the development and improvement of these skills.

2. Because moral discussions elicit students' opinions in an atmosphere of acceptance and respect, every student can contribute constructively. The format of the discussions implicitly tells students that their ideas have merit and that the teacher recognizes this. Self-esteem grows when students feel that the teacher and other students listen to them and value their comments. And self-knowledge develops as students examine their own ideas and their reasoning about basic moral issues.

3. Most students enjoy moral discussions. They find the dilemmas interesting, and they feel that their contributions are important. In addition, students often find that considering social studies materials in a moral dilemma framework makes course content more relevant to their own lives. For example, discussing historical dilemmas can build interest in history courses because students begin to realize that people in the past faced the same sorts of problems as they themselves face today. Increased interest in and enjoyment of class discussions encourages the development of positive attitudes toward school.

4. The research of Kohlberg and his colleagues indicates that the development of moral reasoning in the form of stage change occurs very slowly as a result of repeated exposure to higher-stage reasoning. When moral discussions are properly conducted, they provide such exposure for students. Thus, moral discussions that form an integral part of the curriculum over a period of several years offer a fruitful means of achieving the objective of cognitive-moral development.

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5. Moral discussions often involve basic concepts that students define in stage-related terms. The following examples illustrate definitions of justice at five stages on the Kohlberg scale.

Stage 1: Justice is getting rewarded for something I do.

Stage 2: Justice means that you will do something for me later if I help you now.

Stage 3: Justice means doing what all the people in the group approve of.

Stage 4: Justice is when everyone follows the rules on which we have agreed.

Stage 5: Justice means that people get their basic rights.

Moral discussions expose students who reason at lower stages to the more adequate definitions of the concepts that accompany higher-stage reasoning. Such exposure facilitates development of knowledge of important concepts.

The Process of Teaching Moral Discussions Based on Sound-Filmstrip Dilemmas

Teachers can help students progress toward the five steps or goals for moral discussions based on sound filmstrips by using the following five-step teaching process after each filmstrip is shown.

1. The first step requires students to identify the precise nature of the dilemma so that everyone in the class understands the issue involved. The teacher should ask several students to summarize the situation, identify the protagonist and the other characters in the story, clarify terms, facts, and circumstances, and describe the alternative choices open to the protagonist. Students can articulate their ideas more clearly when they can use the names of the characters involved in a dilemma and can describe the circumstances and state the nature of the dilemma in their own words. Hence, this procedure, which should take no more than five minutes, helps the discussion flow smoothly.

2. The second step requires students to take a tentative position on the appropriate action for the main protagonist and to state one or two reasons for that position. The students are to consider what the protagonist in the dilemma should do, not what they themselves would do if faced with a similar dilemma.

Students can be asked to write down what they think the protagonist should do and the major reason for their choice. While they are writing, the teacher should walk around the room to get an idea of how the class divides on the dilemma. Then the teacher should ask for a show of hands, calling for the minority choice first so that students who disagree with the majority viewpoint will not be intimidated. Alternatively, the teacher can ask immediately for a show of hands to determine how the class feels or call on two or three individual students to offer their views and then poll the class. This procedure, which takes no more than five minutes, guides the teacher in organizing the next part of the discussion, which is arranged on the basis of the class division on the issue.

3. The third step in a moral discussion involves small group meetings in which students have a chance to share their reasons for the position they have taken. Talking about the dilemma informally in small groups is especially useful for shy or quiet students who often find it easier to express their ideas in this setting. The small group discussions should take only about ten or fifteen minutes.

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The teacher can organize small groups of from four to six members in one of the following ways:

- If the class splits unevenly on the dilemma; students can be divided into groups, each of which has students who have taken the same position. The students in each group should then discuss their reasons and decide on the two best reasons for their position. One member of the group can record the two reasons; the teacher may want to ask the recorder to list them on the chalkboard.
- If the class divides fairly evenly on the dilemma, students can be organized into groups with an equal number representing opposing positions. The members of these groups should then discuss both positions and choose the best reason for each.
- If the class agrees on a position, the teacher can divide students into small groups, each composed of students having the same reason for their position. Each group can then decide why the reason they prefer is the best one. Alternatively, the groups can be composed of students who support the same position for a variety of reasons. The members of each group can then discuss their reasons and decide on the best two or three.

During the small group meetings, the teacher should move quickly from one group to another to make sure students focus on the assigned tasks and to prevent digressions such as arguments about the facts of the dilemma. Observing the progress of each group also helps the teacher decide how to open the discussion when the students reconvene in a full class group.

4. The majority of the time should be devoted to a full class discussion of the dilemma. Although student interaction is most important in this part of the discussion, the teacher plays a crucial role. The students should move back into one large group with the teacher seated in the circle as part of the group. This procedure avoids establishing teacher space and student space which impedes the flow of discussion.

The teacher can begin the full class discussion in ways that promote student interaction and encourage critical examination of moral reasoning. One way to start is to use group reports written on the chalkboard to open the discussion. Another way is to ask for an oral report from a group that functioned well during the small group meetings. Students who support the opposing position usually respond spontaneously to the opening statements of another group and begin to challenge their reasoning. But the teacher can ask one of the other small groups to comment in order to get the discussion going.

Certain types of questions are particularly useful for eliciting reasoning in a moral discussion. The lesson plans for the three dilemmas presented in Part 1 of this program include such questions. And the following is a list of categories and examples of questions that will help the teacher provoke appropriate responses.

- *Perception-checking questions* determine whether or not other students understand a statement that an individual has made: "Mary, will you tell me in your own words what Sheila said?"
- *Interstudent-participation questions* ask one student to respond to the position of another student: "Mary, what do you think of what Charles said?"
- *Clarifying questions* ask students to make the meaning of their own statements clear: "What do you mean by justice?"
- *Issue-related questions* focus attention on one or more moral issues: "Is it ever all right to break a law?"
- *Role-switch questions* ask a student to look at a situation from the point of view of another character in the dilemma: "Jill would want her to lie, you say. Would the storeowner want her to lie?"
- *Universal-consequences questions* ask a student to imagine what would happen if everyone behaved in a certain way: "What would our lives be like if everyone broke laws when it pleased them to do so?"
- *Seeking-reason questions* ask for the reasoning behind the statement of a position: "Why?"

Teachers who use moral discussions in their classes quickly learn how and when to intervene with appropriate questions to keep the conversations focused on reasoning, to involve everyone in the discussion, to encourage interaction between students who argue at contiguous stages of the Kohlberg scale, and to help students think about higher-stage reasoning. The teacher can discourage extraneous remarks about the facts of the dilemma by simply stating what the circumstances are. He or she can ask quiet students to paraphrase the comments of other students, to summarize the positions of others, or to share their own reactions to specific statements.

Because a typical class contains students who reason at two or more stages of the Kohlberg scale, discussion of reasons at contiguous stages will often occur spontaneously. The teacher should try to keep the discussion concentrated on the argument at the stage most students use and at one stage higher in order to give students an opportunity to examine more adequate reasoning than they ordinarily employ. With a little practice, the teacher will be able to identify a Stage 2 reason and ask a student who has previously expressed a Stage 3 reason to respond to it. In addition to facilitating interchanges between two students in this way, the teacher can make a comment or ask a question at a higher stage to introduce students to higher-level reasoning.

5. About five minutes before the end of the whole-class discussion, the teacher should begin the fifth and final step in the teaching process. There should be no attempt to reach a consensus about the dilemma, but students should reevaluate their original positions and their reasoning individually. The teacher should ask students to review the discussion and answer two questions privately: "Now what do you think the protagonist should do? What is the most important reason for doing it?"

Students can write their answers to these questions or just think about them. The teacher may decide to use the answers as the basis for some type of homework assignment. Students can write an essay, a story, or a poem on the subject, or they can find other dilemmas that involve similar issues. This fifth step brings the moral discussion to a close but avoids the implication that there is one right answer to the dilemma.

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Discussing Written Dilemmas

Relying on only one method to present moral dilemmas or on a single way to discuss them will lead to boredom among students. Any instructional technique used to excess will have this result. Hence, curricular workers have devised a variety of alternative ways to involve students in moral discussions. Five such ways, each based upon written, rather than upon audiovisual, materials, are used in the instructional programs in the *Values in a Democracy* series and the *Universal Values in American History* series edited by Edwin Fenton and Lawrence Kohlberg and published by Guidance Associates.

These five ways to initiate moral discussions are: (1) a short narrative description of a dilemma involving a central character or protagonist; (2) a list of five statements about an issue, each followed by the words "agree," "disagree," and "can't decide" with instructions for students to circle their choice and to write the main reason for preferring it; (3) one or two paragraphs describing an issue, followed by four reasons supporting an action on the issue and four reasons opposing that action from which students choose a preferred reason; (4) a short, narrative description of a dilemma involving a central character with a list of five arguments (at stages 1 through 5) supporting an action, and instructions for students to rank the arguments; and (5) three arguments supporting different positions on an issue with instructions for a writing exercise in which students expand on one of these arguments.

1. Teachers will find the five-step process outlined under "The Process of Teaching Moral Discussions Based on Sound-Filmstrip Dilemmas" on pages 3-5 useful for leading moral discussions based on the first type of written dilemma, which differs from the sound-filmstrip dilemmas in method of presentation but not in structure.

2. The second type of material (agree, disagree, can't decide) requires a different procedure. Students should spend about ten or fifteen minutes reading the written material, choosing a position on each statement, and writing the main reason for that choice.

The teacher may want to organize the discussion so that students have an opportunity to examine reasons listed for all of the five statements. For each statement, students who represent each position should be asked to read their reasons to the class. The rest of the class should respond to these students, challenging and questioning their reasoning about each of the five statements. To stimulate moral reasoning, the teacher should intervene with appropriate questions as explained under 4 on pages 4-5. To conclude the discussion, the teacher might ask the class to consider which of the statements they now prefer and to think about why they prefer it. Additional follow-up might be in the form of a written assignment based on this preference.

The three remaining types of written dilemmas, which are described below, are aimed at introducing higher-stage reasoning to discussions. The reasoning given in these materials ranges from Stage 1 through Stage 5, one reason at each stage. In all three techniques, students work with preferred reasons for action, giving the teacher an opportunity to expose students consistently to a stage of reasoning one above their own.

1. The third type of material lists arguments both for and against a specific action on an issue. First, each student is instructed to decide which action he or she thinks is the better. The teacher can then organize the class into groups of from five to seven students who agree on the appropriate action. The members of each group should discuss each of

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the four arguments listed for its position and rank the arguments from best to worst. One student can record the groups' reasons for this ranking. This procedure requires about ten or fifteen minutes.

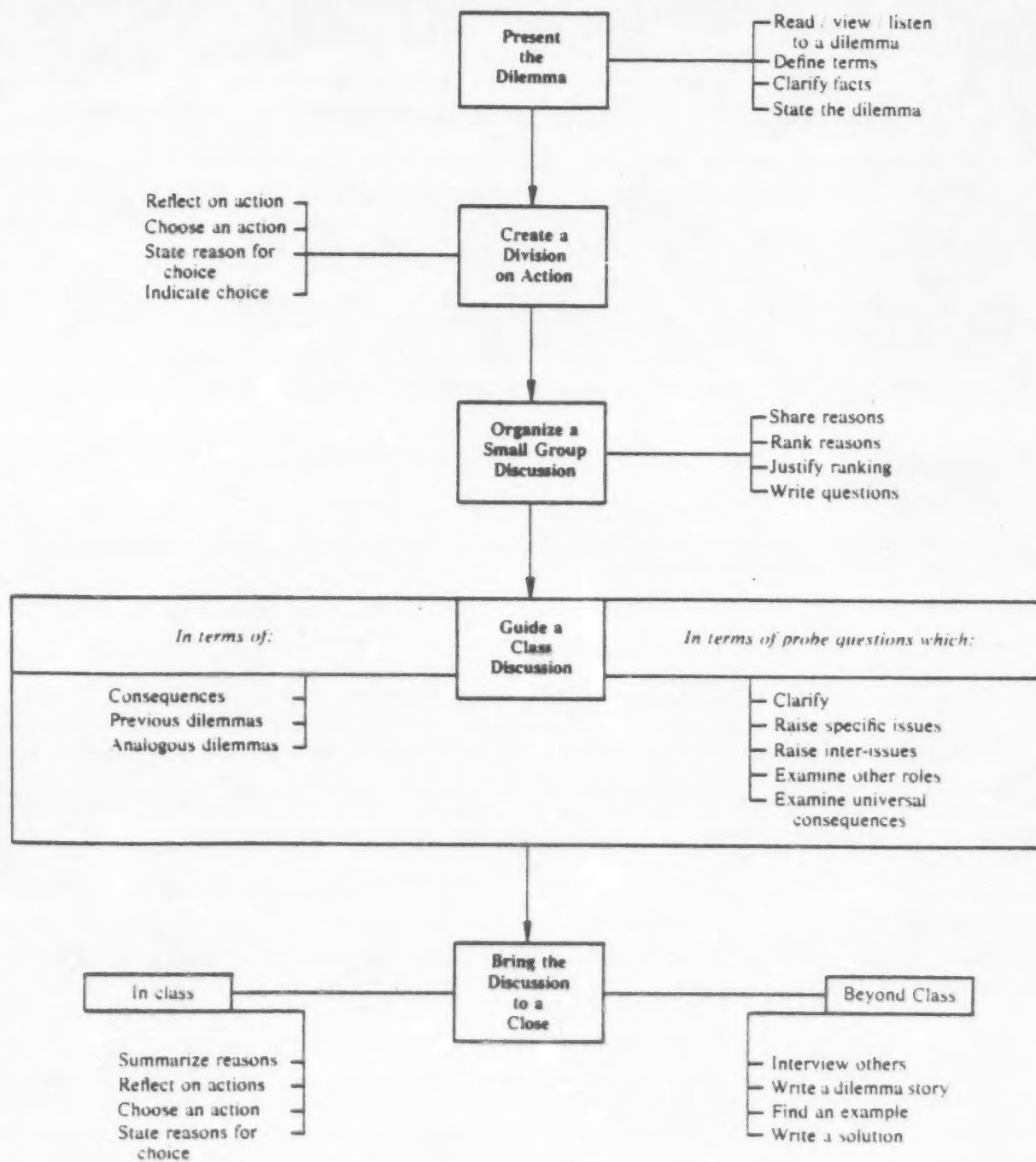
When the class reconvenes for a large-group discussion, the recorder from one of the small groups in favor of the action at issue should report. A member of a second group in favor of the action can then describe how that group ranked the arguments. The class can compare the reasoning of the two groups. The teacher should intervene with appropriate questions to keep the discussion focused on the reasons for ranking the four arguments in a given order.

After about ten minutes, students from the groups opposing the action should report the results of their small-group discussions of the arguments. Discussion of these reports should again emphasize reasons for ranking the four arguments against the action in a certain way. After the class has considered both sets of arguments, the teacher can ask whether anyone has changed his or her position either on the issue or on the order of the arguments for the original position. Individuals who have changed their minds can explain what influenced them. This procedure exposes the class to additional moral reasoning and offers an interesting way to conclude the discussion.

2. The fourth type of written dilemma presents a short narrative followed by reasons at stages 1 through 5 for an action that the protagonist in the dilemma might take. Each student should rank the reasons. Teachers might begin the discussion by asking how many students preferred the Stage 1 reason and then proceed through the stages in order. (Care should be taken, of course, not to identify the stage of an argument.) In the discussion of each reason, the teacher should focus on the reasons students give for rejecting or accepting an argument. The teacher should concentrate the class discussion on the argument at the stage most students use and at one stage higher in order to give students an opportunity to examine more adequate reasoning than they ordinarily employ.

3. Ideally, a written dilemma of the fifth type should be distributed to students the day before the class discussion because it involves a writing exercise. If students complete the written work at home, class time can be devoted to a discussion based on the paragraphs they have developed. First, the teacher should divide the class into small groups that are organized according to the arguments students selected to write about. The members of each group can read their paragraphs orally to their own group, and each group should choose the best one to share with the whole class. The teacher should move around the room to make sure that students articulate their reasons for choosing a particular paragraph. After about fifteen minutes, the teacher should reconvene the class. The remainder of the class period should be devoted to a discussion based on the paragraphs chosen by the small groups. One student from each group should read the paragraphs chosen by that group to the class. The teacher should encourage other students to respond, criticize, and ask questions to determine why each paragraph was selected and to examine the reasoning behind the selection. Teachers should attempt to focus the discussion on the reasons students prefer the reasoning on one stage above the stage at which most of the class functions. In conclusion, the teacher might want to ask students to review the discussion and decide whether they now prefer an argument other than the one they chose to write about.

Figure 1
A Strategy for Guiding Moral Discussions



Handout 7

A TYPOLOGY OF QUESTIONS USEFUL IN MORAL DISCUSSIONS

Good discussion leaders adapt quickly to the special demands of moral discussions. In the course of the school day, teachers often use the first three types of questions described below—perception-checking questions, interstudent-participation questions, and clarifying questions. The remaining four types of questions may not be so familiar to teachers. They are designed for Socratic discussion of reasoning which should be the focus of most moral discussions. The seven types of questions are:

1. **Perception-checking questions** determine whether or not other students understand a statement that an individual has made: "Mary, will you tell me in your own words what Sheila said?"
2. **Interstudent-participation questions** ask one student to respond to the position of another student: "Mary, what do you think of what Charles said?"
3. **Clarifying questions** ask students to make the meaning of their own statements clear: "What do you mean by justice?"
4. **Issue-related questions** focus attention on one or more moral issues: "Is it ever all right to break a law?"
5. **Role-switch questions** ask a student to look at a situation from the point of view of another character in the dilemma: "Jill would want her to lie, you say. Would the storeowner want her to lie?"
6. **Universal-consequences questions** ask a student to imagine what would happen if everyone behaved in a certain way: "What would our lives be like if everyone broke laws when it pleased them to do so?"
7. **Seeking-reason questions** ask for the reasoning behind the statement of a position: "Why?"

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